THE CHURCHMAN.

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POETRY.

For the Churchman.

LENT.

I.

And is it so? And must I die
Daily, if I Thy love would'st try?
Then, blessed Saviour, let me know
How I shall follow Thee below.

II.

Thou callest! “O'er the desert lea,
‘Take up thy cross, and follow me:’
'Tis hard, but by My Spirit led,
My ‘Word’ shall be thy ‘daily bread.’

III.

“Behold the cross, where, crucified,
For thy unnumbered sins I died;
‘Bone of my bone,’ in grief, and pain,
Thou must thy crown of glory gain.

IV.

“Would'st thou be blest? then seek the wild;
And fast, I pray, with me, my child.
Thou canst not else from sin be free,
Nor make the wily tempter flee.”

V.

I come, I come! O Saviour blest!
From this world's sad and stern unrest:
I will not dread Thy pathway drear;
Thy discipline I will not fear.

VI.

I lean on Thee! for passion's power,
And Satan's legions, claim this hour;
They throng his path who fain would be,
Nearer by suffering, LORD, to Thee.

O.

From the London Church Intelligencer.

DEFINITION OF THE WORD SACRAMENT IN THE CATECHISM.

Sir,—In the Church Intelligencer of the 24th ult., I have read a letter from “An Old Clergyman,” who I hope will pardon me, if, with all respect for his years, and due deference to his judgment, I take the liberty of correcting his ideas in regard to the definition of the word Sacrament as given in the Catechism. That definition, as all your readers are aware, runs thus:—“*An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.*” In reference to this definition, your correspondent “always had thought, and so he thinks still, that the words ‘*given unto us*’ apply to the ‘*outward and visible sign,*’ and not to ‘*the inward and spiritual grace.*’” In other words, he thinks that in writing the definition, a comma should be inserted immediately after the word “*grace.*” And he thinks, moreover, that he has “discovered proof positive that he is correct,” by finding the passage so translated in a Latin edition of the Book of Common Prayer.

I hope to be able to satisfy your correspondent that his “proof positive” is no proof whatsoever; and, furthermore, that both he and the Latin translator have mistaken the meaning of the definition.

But I ought, perhaps, first to observe, that there is no Latin translation of that part of the Book of Common Prayer, nor probably of any other, set forth under the authority of the Church. Within three years, indeed, after it was first compiled in the reign of Edward the Sixth, there were two translations of it into Latin, made respectively by Sir John Cheke, and one Alesse, a Scotchman; and these having been put into the hands of the German divines, to whose revision Cranmer submitted it, had their correctness so far recognized: but neither of them contained the exposition of the Sacrament; which was not added to the Catechism for many years after, in the reign of James the First. The “positive proof,” therefore, of your correspondent, rests not on the *authority* of the Latin as a recognized translator; but on the private judgment of the translator. Who this translator may have been, I am not aware; but his authority, either as a divine or a critic, sinks below mediocrity, if we judge him by the specimen quoted by your correspondent, which is a mere verbal translation without the least regard either to the spirit or meaning of the original; and indeed, contains two palpable errors. The first of these is that which I have already alluded to as common to him with your correspondent; the second occurs in the last member of the quotation, the whole of which I here repeat, viz., “externum et visibile signum intelligo internæ ac spiritualis gratiæ, quod nobis datur, ab ipso Christo institutum tanquam medium quo eam recipimus, et arrabonem ad nos de ea certos faciendos.”

Now, Sir, the last member of this sentence may mean anything or nothing. The translator ought to have said “de ea recepta,” or “de ea recipienda,” (according as his views might be,) or simply “de EO.” For what is that thing of which we are assured by the *pledge* in baptism? It is not the “*inward and spiritual grace,*” as his “ea” implies; but it is that we have “*the inward and spiritual grace given unto us.*” In fact, no pledge could assure us “de ea,” that is to say (if it be interpreted to mean anything) “concerning the *existence* of a *spiritual grace.*” That we can learn from revelation only; but having so learned it, as well as the conditions on which it is given, we are assured by the ordained pledge that it is given *to us* when those conditions are fulfilled. I have in the first place called the attention of your correspondent to this palpable error of the Latin translator, that he may the better judge what weight his opinion adds to his own in the point above where they both agree; and where, I hope to show him, they are both in error.

Your correspondent is of opinion that the words “*given unto us,*” refer to the SIGN. For the sake of argument, be it so; and I ask him, “by whom is the SIGN given unto us?” Will he answer—“by CHRIST?” If it be so, then the definition in the Catechism will run thus, the members of the sentence being transposed into their natural order: “*An outward and visible sign,* given unto us by CHRIST, ordained by CHRIST,” &c., &c., &c. Now the second and third members of this sentence, namely, “*given by Christ,*” “*ordained by Christ,*” are clearly of the same signification; and therefore would never have been so introduced into a composition of which one distinguished *trait* is conciseness. Truly, Bishop Overall was not such a clumsy workman as some people would make him.

Well, then, your correspondent could not have given the answer which I ventured to suppose; I will, therefore, once more repeat the question, “by whom is the sign given unto us?” Does he answer—“by the administering clergyman?” If so, then the consequence must be, that in the Sacrament of the LORD's Supper, the priest who consecrates cannot himself communicate; for to *him* the SIGN is not *given*. Your learned correspondent also knows full well, that in the times when our sacred offices were set forth, men read Aristotle's Logic, and were aware that a definition should contain the whole thing defined.

To suppose, then, that the words “*given unto us*” in the definition of a Sacrament, refer to anything else than “*the inward and spiritual grace,*” would derogate as much from the scholar as the divine; and we must not forget that so Catholic were the views of Bishop Overall in all things, that even when it was otherwise ordered by the public Liturgy, (disfigured by the patchwork of Bucer,) he adhered to the use of the prayer of oblation immediately after that of consecration, according to the practice of the primitive Christians. “For,” as Wheatly witnesseth, “the holy Eucharist was from the very first institution esteemed and received as a proper sacrifice, and was solemnly offered to GOD upon the altar before it was received and partaken of by the communicants.”

The misapplication of the word “hereby,” by which also latitudinarians would try to expel the Catholic doctrine of the efficacy of baptism from the Catechism, is alluded to by your correspondent as fully exposed in his Latin translation. And no doubt the weight of that evidence, such as it is, is against them; but of what little consequence in establishing their error is *it*, compared with the reflection on the illogical conclusions with which, on such a misapplication of the word, the orthodox and most learned expositor of the doctrine of the sacraments would stand charged. To enter, however, on this subject at present, would, I fear, far transgress my limits.

I am, Sir, your very obedient servant,
WINTONENSIS.

Dec. 9, 1841.

PREVAILING POPULAR PREACHING.

From the last British Critic, p. 239.

* * * * * And it does seem to us, and that on a tolerably extensive acquaintance of the modes of religious talking and feeling of different classes, both in town and rural populations, that the most striking and miserable feature of all this irreverence and indifference, and extreme contempt under which religion lies, is the *abuse* of the doctrines of Free Grace. Whatever religion the mass of the people have or have not, thus much most of them hold—that CHRIST died for them; and that if they are to be saved, it is by faith in that doctrine they will be saved: that it does not lie in their power to make that faith strong and vital, and heartfelt; that such a faith is the gift of GOD, to be waited for; that when it comes, if ever, it will naturally produce the fruit of a religious life; that *then* all goodness and piety, prayers, reading, industry, temperance, honesty, and the like, will become easy, spontaneous, and delightful; that religion will have no pains or difficulties, except some few spiritual conflicts in the early stage, and such trials as may subsequently arise from the visitations of Providence and the persecutions of men; that, meanwhile, any attempt at religious obedience is useless, prayers are idle formalities, and the sacrament a greater condemnation. This creed, whether expressed or not, whether to be elicited by cross-examination or not, is, we are sure, the prevailing faiths of the land (America as well as England?); and though it be defensible throughout, it is, in our judgment, quite enough to account for the actual irreligion of the mass of the people.

From the Catholic Herald.

OXFORD DIVINITY.

“Why do not the advocates of Oxford Divinity join the Church?”

To the Editor of the Catholic Herald.

This question continues to be a puzzle for the committee to whom the communication of *Vermont* has been referred, consisting of the *Churchman*, and my humble self. For the want of a Chairman, no final report has yet been adopted; but I beg leave to report progress. On the most important point we are happily agreed, as you will perceive from the following extract from his note-book.

“The writer in the Herald disclaims an ‘arbitrary’ and advocates a ‘lawful’ authority for the Pope; and demands obedience to it only in its ‘lawful’ exercise. On these terms we agree to accept the Pope's authority, so far as to accord to him, in ecclesiastical matters, a primacy of honor and jurisdiction.”

As you know him of old, you will naturally expect something to follow, to qualify or nullify this very astounding concession; and you are not mistaken, though again he repeats: “Both of us, then, admit the primacy of the pope.” Were Parson Boardman an admissible interpreter,[*] he would tell you that this is in perfect accordance with the Oxford plan, to conceal the more successfully the Popish leaven; and could Bishop Stillingfleet arise from the tomb, he would convict his professed brother of being a disguised Jesuit, most adroit in the art of insinuating Popery, without appearing to be its advocate. I feel somewhat in the situation in which fable places Mercury, when ordered by Jupiter to lead back Pluto to Timon, and I am sometimes tempted to address the *Churchman* in the language which was used to the God of Riches: “How subtle thou art, and slippery, and hard to lay hold of, and artful in escaping! Thou never sufferest one to get a firm grasp of thee, but, as eels, or snakes, thou slippest through the hands, I know not how.”[†]

Would you believe it, Mr. Editor; scarcely has the *Churchman* made his profession of faith in the primacy, when, blowing hot and cold almost with the same breath, he turns Protestant again, still ambitioning the name of Catholic, which the prescription of ages has rendered the unalienable character of those who are in communion with the Apostolic See. Listen to his impeachment of the Pope.

“We make issue, then, on a question of fact: has the Pope abused his authority and violated the rights of Catholics? If not, then as Catholics, we owe him obedience; if he have, then as Catholics we are bound to PROTEST against, not his authority, but his abuse of authority; to assert our inextinguishable Catholic rights, and seek to reclaim the Pope to the just observance of the laws of the Catholic Church.”

You expect, perhaps, some very weighty specifications are to follow: but no, the head and front of his offending is, his requiring the *Churchman* and his brethren to make the profession of faith, according to the formulary of Pius IV. This is said to be an outrageous violation of the rights of Christians and Catholics, and an infraction of the law of the Council of Ephesus, which forbids the publishing of any other formulary than that of Nice.

“It is the faith of CHRIST which constitutes the *essence* or *being* of each particular Catholic as well as of the whole Catholic Church; of every member equally with the entire body of CHRIST. So far we are agreed. The first and fundamental right of a Catholic is his faith; for without this he ceases to be a Catholic.”

To call faith a right, is to me strange language. From the Apostle I have learned that it is a gift of GOD: from CHRIST himself I know it to be a duty, the violation of which, by the obstinate rejection of revealed truth, announced by his lawful ministers, is a crime involving eternal ruin. The Divine Teacher shows that it embraces all things whatsoever he has delivered, and the Apostle speaks of it as the entire submission of created intellect to divine truth, the captivity of the understanding in obedience to CHRIST. At Baptism, in addition to the distinct profession of our belief in the three Divine Persons, we were required to declare our faith in the Holy Catholic Church, thereby to secure our assent to all that Church, the pillar and ground of truth, would teach us when baptized, according to the terms of the commission. It is, indeed, the privilege of man to render the homage of his understanding to GOD alone, and therefore no right can exist to teach us as necessary to be believed any thing which GOD has not revealed. Our obligation, consequently, is confined to the belief of the revealed doctrines, testified by the Catholic Church, teaching by her legitimate tribunals and ministry. But it embraces all that has been revealed, for it were impiety to say to GOD: ‘I will believe only a part of thy revelation:’ and it were an insult to His wisdom and goodness, to suppose that He had not effectually provided for the certain promulgation of the whole body of revealed truths.

There is an equivocation in the *Churchman's* employment of the terms ‘Catholic Church.’ He uses them to designate the whole collection of Churches, organized under Episcopal government, and professing the mysteries of the Trinity and Incarnation; or perhaps his charity covers with its mantle even those sects which have not Episcopal organization. The union of these discordant societies is a mere fiction of imagination. They exist not as a common body: they hold no mutual communion: they coincide in these primary doctrines more by accident than by consent. They present not the image of a teaching tribunal, the judgment whereof is to be received by individuals with submission, as the *Churchman* would have the judgment of the Church to be received. They anathematize each other—and in worship as well as doctrine, are diametrically opposed. Who can delude himself so far as to imagine that this heterogeneous mass is the Holy Catholic Church in which we are taught to believe? And yet this fiction of imagination is constantly presented to us by this professor of the Nicene faith, as the One, Holy, Catholic, and Apostolic Church. When he is called upon to believe any thing not contained in that symbol, he considers his Christian and Catholic rights violated, because, forsooth, it is not a part of Catholic faith. How is it that he believes the Divinity of the Holy Ghost, the solemn profession whereof was added to the Nicene Creed, by the Council of Constantinople?

The right not to believe more than was expressed in the Nicene symbol, is incompatible with the acknowledged obligation of believing the eternal punishment of the reprobate, which is not there expressed. It is, then, a fiction equally as the Catholic Church formed in the *Churchman's* fancy, an aggregate of discordant sects, a very Babel raised by the sons of pride.

But is not the addition to the symbol an infraction of the law of the Council of Ephesus, which forbade any new formulary? Not at all. The Council forbade the attempts of individuals to express the dogma of the Incarnation otherwise than the Nicene Fathers had expressed it, lest the integrity of faith should suffer by the imprudence of some and the malice of others. It did not and could not restrain other Œcumenical Councils, whose power was necessarily paramount and independent. It would have been pernicious and absurd to attempt to take from the Church a power which had been found so necessary to counteract the cunning devices of heretics, and maintain in its integrity the sacred deposit of revelation. The idea of guarding a Catholic right against encroachment, by forbidding any thing to be proposed as of faith, which had not already been expressed in the symbol, never entered the minds of the Fathers, for they knew that at whatever point the pride of man strikes at revealed truth, the shield of faith must be opposed. It is not only when the dagger is pointed at the heart that life is endangered, but every blow may prove fatal. The temple of revealed Religion rests on CHRIST and the mysteries immediately regarding Him, the foundation other than which no man can place, but it rises in majesty towards Heaven, where its model exists, and its walls and its roof, and its internal and external decorations must be guarded against temerity, pride, and sacrilege. Bishop Taylor is forced to acknowledge that every council has the same right as that of Nice, to add to the symbol the expression of faith in tenets that may have been successively assailed, and he tacitly inculpates the Nicene fathers for the precedent they set, as fraught with danger: “If this precedent,” he observes, “had been followed by all councils, (and certainly they had equal power, if they had thought it equally reasonable,) . . . to what a volume had the creed by this time swelled!”[*]

The charge then against the Pope is groundless, because he acts in perfect accordance with the nature of his office, in confirming his brethren in faith, by guarding the sacred deposit in its integrity against every profane novelty of words. The profession of faith is drawn up in strict harmony with the definitions of the Holy Œcumenical Council of Trent: nothing is proposed arbitrarily or capriciously: but the ancient definitions and constant faith of the whole Church are embodied in the formulary, to exclude the errors which were rampant when this profession was proposed.

The *Churchman*, then, Mr. Editor, has entirely failed in his attempt to wrest from the Pope his authority on the pretext of its abuse; and it becomes him to submit to its lawful exercise, by embracing with infantile docility the faith of which the Pontiff is pre-eminently the guardian. He ventures on a syllogism, which is a pretty dangerous experiment for a disciple of the Oxford school, at a time when it is said that the logic of Aristotle has introduced Popery into the University. Should he ever attempt to give definitions, clear, precise, unequivocal, such as an Aristotelian would give, his conversion may be considered as undoubted.

“All Catholic divines agree that the Catholic Church has no right to transcend her charter in prescribing articles of faith, and that the Pope has no right to transcend the authority of the Church. But the present Pope breaks through both these limits; therefore,” &c.

In return, I may offer this syllogism, to sharpen the *Churchman's* dialectics. The Nicene Council justly added to the ancient Creed the explicit profession of the Divinity of CHRIST and the mystery of the Incarnation, effectually to exclude from the communion of the Church those who did not believe these revealed doctrines; *Atqui*, the Nicene Council could not have added any thing to the ancient symbol, if the Church had not at all times a right to exact the profession of all revealed doctrines, in order to exclude from her communion the abettors of all errors and innovations. *Ergo*, the Church has this undoubted right, which she has exercised by the Council of Trent and the Pontiffs, Q. E. D.

Were men consistent in following out principles, we might hope to see the Editor shortly ranged under the Catholic banner, and employing his respectable talents in defence of that Pontiff whose authority he had alternately admitted and assailed; but there is a penal blindness resulting from too long kicking against the goad.

In answer to the concluding paragraph of the last article in the *Churchman*, the Editor may be reminded, that the first overtures for union came from the Protestant Episcopal Bishops of Kentucky and Vermont, the latter of whom, in honeyed accents, expressly addressed our Hierarchy, and proposed or suggested a Convention from all the Churches and Sects to regulate the terms of union. If at a time when England seemed almost ready to ‘roll back the repentant tide and sue to be forgiven,’ the Protestant Episcopal Bishops were told, that the principles espoused by so many distinguished divines of their communion here, as well as in England, would, if followed out to their legitimate consequences, realize that vision of hope, the voice might not appear obtrusive; still less like to the syren tongue of the seductress, calling to forbidden pleasure. A correspondent of the *Churchman*, styling himself *Melancthon*, appears to have suggested the foul image, which the courteous Editor expressed in words of Holy Writ! but *Melancthon*, after he had sped the vulgar letter, felt remorse, or shame, and the next post forbade the gross allusion to appear in print. St. Cyprian furnishes the reply: “The spouse of CHRIST cannot be an adulteress; she is incorrupt and chaste. She is acquainted with one house only; she guards the sanctity of the one chamber with chaste modesty. It is she who preserves us for GOD: it is she who transfers to the heavenly kingdom the children whom she brought forth. Whoever separating himself from the Church unites with an adulteress, is separated from the promises made to the Church: nor will he who leaves the Church of CHRIST, attain to the rewards of CHRIST. He is a stranger, a profane man, an enemy. He cannot have GOD for his Father who has not the Church for his mother. If any one out of the ark of Noe could escape, so likewise he who is out of the Church may escape. The LORD admonishes and says: ‘He who is not with me is against me, and he who gathers not with me, scattereth.’ He who violates the peace and concord of CHRIST, acts against CHRIST: he who gathers elsewhere than in the Church, disperses the Church of CHRIST. The LORD says: ‘I and the Father are one;’ and again it is written of the Father, and Son, and Holy Ghost: ‘And these three are one:’ and does any one imagine that this unity which springs from divine strength, and is maintained by heavenly sacraments, can be rent asunder in the Church, and divorced by the collision of human passions? He who holds not this unity, holds not the law of GOD; holds not the faith of the Father, and the Son; holds not life and salvation.[‡]”

CONSISTENCY.

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[*] See Letter to Bishop Doane.

[†] Lucian in Timon.

[*] Liberty of Prophesying, § ii.

[‡] De Unitate Eccl.

COMMUNICATIONS.

For the Churchman.

DURHAM.

(*Concluded.*)

There are other names, and other memorials, connected with the historic events which compose Durham's civil and ecclesiastical chronicles, and which, perchance, give peculiar interest to this romantic looking city, whose picturesque antiquities most strikingly reveal “the pomp of elder days.” The mouldering wall—the aged buttress—and the Gothic tower, drenched and tinted by the storms of centuries,—are poetic legends and testimonials, which the beholder may read and rehearse at will.

One of these historical episodes—a leaf in this epic story, of which Durham is the original volume, will be found embodied in the following narrative, relevant to the eleventh century.

THE PRECENTOR OF DURHAM ABBEY.

How beautiful is genius when combined
With holiness! Oh, how divinely sweet
The tones of earthly harp, whose chords are touch'd
By the soft hand of PIETY, and hung
Upon RELIGION's shrine, there vibrating
With solemn music in the ear of GOD.

John Wilson.

Every age has produced its martyrs and self-sacrificing men. The trump of FAME, however, has commonly been more ready to sound loud pæans, and blazon forth the deeds of some bold and heartless scourge of our race, than to proclaim the unobtrusive merits and excellence of many devoted WORTHIES, whose whole lives were a perpetual homily upon FORTITUDE and VIRTUE. And is it saying too much, or defaming the world's honesty or judgment, to affirm, that the biographies of many excellent and exemplary persons would never have been written or thought of after their ashes were cold—their names have been obliterated from men's remembrance, and all recollection of their good works and pious endeavors have perished with their bones, had it not been for some remarkable circumstance attending their decease, which excited the world's sympathies and the world's applause?

It is but right, therefore, that one name at least should be rescued from oblivion, if it were only for the purpose of illuminating the gloomy annals of WILLIAM the CONQUEROR. This name is indelibly connected with the past history of the ENGLISH ZION. And this is the *record*:

EDMUND of Durham, precentor and librarian of that ancient abbey, was an ornament and a light in an unlettered age. Although young in years, he was old in wisdom, and remarkably ripe in those scholastic attainments which are often sought, but rarely acquired until time has strongly impressed his signet upon the student's brow. Indeed it was a rare thing for the abbey-seal to be given to so youthful a man. But the early piety and worth of Edmund had rendered nugatory all former rules, as he was otherwise eminently qualified for that office.

It is hardly necessary to inform the reader, that with the learned Churchman of old, Music was an indispensable and important branch of study. With Edmund, this qualification was intuitive. His whole soul was musical. This world, he was wont to say, would be but a blank to me, were it not for the exhilarating relief afforded through the sweet influence of music. An angel speaks to me in the concord of tuneful sounds. GOD's constant choristers, are the lark and the nightingale; they teach me my matin and vesper duties. Happy is the man that hath a chord of melody connected with his heart! it will be his solace, as well as the most ready channel through which he can waft his orisons to heaven. In truth, a modern poet has uttered the daily sentiments of Edmund:

Oh, what a gentle minstrant is music
To piety—to mild, to penitent piety!
Oh, it gives plumage to the tardy prayer,
That lingers in the lazy earthly air,
And melts with it to heaven!

Rev. Henry H. Milman.

Frequently whilst presiding over the choir, which, under his skilful tuition, was the delight and admiration of all hearers, would his thoughts, like that glorious minstrel, King David, be enkindled with holy fervor, whilst his overflowing feelings readily found vent in tears. For it was in those moments that he seemed to listen to choral hymns from a celestial choir. He appeared to commune with a spirit-land. His imaginary ear heard the “ANGELS cry aloud: the HEAVENS, and all the POWERS therein,” mingling their spiritual voices in one sublime and magnificent TE DEUM. Thus his accordant thoughts wandered among SERAPH hosts—among the unseen, the invisible: whose heavenly music seemed ever floating in harmonious cadences upon the pathless air; uttering their everlasting praises in strains inimitable, and beyond earthly conception.

But the sacred services of the abbey in which the precentor was so constantly engaged, was destined to a speedy interruption. The times were eventful and appalling. William the Conquerer was at this period busily engaged in subjugating and desolating the land. He had assigned a portion of the north of England to Robert Comyn, a Norman noble, and one of his chief followers, for conquest.

In the year 1069 or 1070, Comyn entered the city of Durham at the head of a body of soldiery. He did not succeed, however, in making himself master of this stronghold of Anglo-Saxon domination. He was overpowered by the native inhabitants, and entirely defeated. This circumstance exasperated and enraged William. He immediately put himself at the head of his army, and advanced upon Durham in person, laying waste the country with heartless ferocity as he proceeded. It is related by the old chroniclers, that for sixty miles between York and Durham, not a dwelling was exempted from his vengeance and savage fury. Fire, rapine, and desolation, marked the progress of this fearful and sanguinary march of the Norman Conqueror. Blood and ashes sprinkled the green and sunny earth over which his iron footsteps stalked, as it were, with resistless might.

The horrors of that desolating advance upon Durham, appears to have harrowed up the souls of the Anglo-Saxon historians. They never spake of it but with abhorrence. For they assure us he did not spare civil or ecclesiastical edifice: neither church, dwelling, nor monastery,—nothing was held sacred, or escaped desecration. Their lamentations are as pathetic and as deep as were those of the Israelites of old, when the hosts of Sennacherib invaded the defenceless cities of Judah and destroyed the land. It was, in truth, a

“dark day of blood,
When vengeance triumph'd and the curfew knoll'd.”

When the CONQUEROR entered the city of Durham, all the ecclesiastics had left the abbey and fled to Lindisfarne, or Holy Island, save one—and that one was EDMUND the precentor.

He was found kneeling at the altar by William, as he entered that venerable fane at the twilight hour. The heavy tread of iron and steel-clad warriors abruptly stalking up the solemn aisle, disturbed him not. He was intently engaged in prayer: in supplicating HEAVEN for his country's deliverance from the sword of her enemies. Whilst thus occupied, a rude salute from one of William's attendants aroused him from his devotions. He looked up and beheld the stern visage of the Norman King. But he quailed not before the fiery glance of him who was wont to intimidate all beholders, when he saw fit, with a searching glance. Edmund's cheek blanched not with fear; but rising from his knees, stood with unshrinking firmness before the imperious monarch, with eyes steadily fixed upon this indomitable warrior, whose polished helmet and breastplate reflected back the crimson gleam of light which now glared vividly upon the altar-screen and window, from the burning town.

“Where be thy associates and superiors?” sternly demanded William of Edmund. “Thy bishop, who understands the subtle art of war so well? His brow should be encircled with the helmet, not the mitre. His hand should grasp the truncheon, not the crosier. Let him appear before us. We would have him surrender up his treasures.”

“Neither bishop, brother, nor treasure, may be found within these walls. I am here alone with my GOD!” answered Edmund with solemnity.

“Hah! Is it even so—alone?” echoed William. “But let us first search these abbey nooks. These wily men have strange hiding places for treasures, as well as for themselves. De Wilton and De Bracy, look to it! Let it be your task to explore these secret hiding places—see that you leave neither cloister nor crevice unvisited, and bring me your report.”

The king amused himself in the mean time by examining the interior of the abbey, and paused for some moments with his attendants, speculating carelessly over the tomb of St. Cuthbert. In a short time, the party commissioned to perform the task of searching the edifice, returned, informing William that every part of the abbey had been examined, and was without an inhabitant.

The singular fortitude and resolution of Edmund, in remaining to guard and protect his chosen sanctuary, if possible, from profanation and pillage, had awakened in the breast of the king a generous and liberal sentiment. Here were virtues displayed which, cruel and vindictive as the Conqueror was, he always commended, and never failed to recognise. It was a redeeming trait in his character. And these were the only traits he admired in others, or which ever softened his stern and flinty nature.

“Remain here in peace, since thou lovest solitude so well,” said he, addressing Edmund. “Remain here: thou shalt be unmolested.”

So saying, William and his retinue departed out of the abbey, leaving the precentor to the communion of his own thoughts. He heard the battle-trumpet without, but its discord entered not the quiet sanctuary.

The good people of Durham rejoiced when they heard of the heroic conduct of EDMUND, and that he had resolved to live and die amongst them. It was his birth-place, and the very calamity which had now befallen it made its defenceless walls more precious in his sight. It was indeed his earthly ZION, over whose desolation he could not but mourn as he gazed upon her smouldering ruins; whilst, as he wandered dejectedly and sorrowing—yet not without hope—beside his native stream, which once reflected her beauty, he could not refrain from uttering his lamentations aloud. And as he listened to the gentle murmuring of the river Wear, he compared his present desolateness to the children of Israel, who wandered by the waters of Babylon, and sat themselves down and wept.

But Edmund did not hang his harp upon the willows. There was much for him to do, and there was still song and melody gushing from his heart. Nor did he sink with heaviness, although there was calamity enough to affright the most undaunted spirit that ever lodged in man—for a second visitation had now come upon Durham in the guise of famine! This was one of the attendant calamities brought upon this devoted city by the ruthless hand of the CONQUEROR. Famine, with its most hideous accompaniments, now added an accumulation to the long catalogue of wo which had already depopulated the city, and made it desolate. Who is there that can picture to his imagination the double horrors of WAR and FAMINE, and say that its calamities can be overdrawn? What pen so graphic as to be able to depict with accuracy, STARVATION and DEATH? If there be one, master of language sufficiently terrible to do it, we turn from the frightful and sickening delineation with shudderings and disgust. It must harrow up the soul of the most insensible person, merely to read the unvarnished tale of awful dissolution, caused by famine and despair. What must it be to witness—to experience it? Want and misery will make men desperate, brutal: but starvation—fiends! This dreadful exhibition, with all its unmitigated and sickening evils and acts, was beheld at Durham in the eleventh century. And now it was in the midst of this appalling scene, that the precentor, EDMUND, appeared to his afflicted townsmen like an angel of light. He devoted every moment to the sick and dying. He begged bread for the living, and divided his crust with the famishing, as well as buried the dead. With the aid of some of the most benevolent men of the town, he caused such provisions and necessaries for the sick as could be obtained, to be brought to the abbey for distribution. But all human precaution and foresight seemed in vain—famine and death continued to rage among the inhabitants. Not only were they compelled to subsist upon the most loathsome and disgusting food, but at length, dreadful to relate, *human* flesh! was actually devoured with avidity; although not many hours afterwards, the wretched being who had subsisted upon the body of his fellow man—was himself a corpse! Thus the gaunt remnant of the inhabitants who were spared from the sword of the CONQUEROR, perished miserably in desolate and deserted dwellings, or laid themselves down to die upon untilled fields, or by the road-side, without the consolation of a friend, or the decent rites of sepulchre.

The inhabitants of Durham, notwithstanding these horrors, looked daily for a mitigation of their sufferings, and with a ray of hope for succor and relief. The Bishop of Durham, in the mean time, endeavored to organize an opposition to William. But his plans were frustrated,—his retreat discovered. He was taken prisoner and cast into prison, where he died, as is affirmed by some of the ancient chroniclers, of a broken heart; by others, from starvation. Thus were the expectations and hopes of a speedy succor and relief completely blasted. They had seen their kindred and friends fall and perish miserably around them. Their only expectations now were, to share the same fate.

A wretched remnant of these unfortunate people had gathered themselves together in a body, and proceeded to the abbey. It was an Easter-morning. Prostrated and dejected as they were, their hearts seemed elevated and glad, as they audibly exclaimed, “CHRIST is risen!” whilst approaching the sanctuary. After the solemn services of the morning were ended, the precentor distributed all the remaining food he had been able to obtain amongst them. It was but a morsel at best; but to starving men, it was like manna in the wilderness; each person looked upon it as if it were the last mouthful he was to eat on earth. As the recipients of the bounty which Edmund had been constituted the almoner through secret friends, all stood gazing at their benefactor and friend with profound respect and moistened cheeks, whilst he thus addressed them:

"Brethren and friends! I crave your attention for a moment. I would speak a few parting words with you. I am your townsman—a poor orphan boy, whom you in charity—not my deserts—placed where I am. I have never forgotten your kindness, your benevolence, nor your bounty! I have endeavored to prove myself worthy of the good opinion you had of me in boyhood. By study and labor, I have fondly hoped to be of some use, and not disappoint your expections. Have I done so? The little learning I possess has been devoted to God's service; and all the earthly treasures I possess, you will find hoarded in manuscript. These I bequeath to you as a dying legacy for your watchful care over me in infancy. I feel the hand of death upon me. Food I have not tasted these several days, that some one amongst you might receive one meal at least, upon this blessed Easter-morning. I have vowed to protect this sacred edifice and the dust of holy Bede from the hands of desecration. I have been enabled to do so. Do you continue to guard this temple when I shall be no more. Let not my death be a signal for the desertion of God's altar, the glory of our native town! Guard it, I beseech you, as long as each one of you shall remain upon earth, and God's blessing be amongst you, and remain with you always!"

With this brief speech and benediction, the parting spirit of the good Edmund winged its way to other worlds. He fell instantly upon the chancel pavement, with hands extended in the act of blessing his early benefactors. He was gently raised from the ground by the panic-struck bystanders, but life had fled. The precentor was no more!

At the precise moment of Edmund's decease, there was heard by the assembled congregation, an ethereal strain of enchanting melody, like the blended voices of a tuneful and distant choir. All listened with mute rapture, surprise, and amazement. They recognised the air instantly. It was an EASTER HYMN, composed by their departed precentor, in one of his happiest moments. In those times, men seldom troubled themselves with accounting for the natural origin of things, but were disposed, or inclined, to set down strange coincidences to supernatural causes.* And thus this mysterious music, whose melodious grandeur had excited their wonder and surprise, was attributed to unseen and invisible performers. Inquiry, however, would have soon set them right. This earthly, not celestial music, arose from a body of persons bringing supplies of food to the town. They were accompanied by the fugitive choir, who had taken shelter in Lindisfarne, or Holy Island, and who were now returning to their ZION, and thus hailed the familiar walls of the old abbey with hymns of praise and thanksgiving.

From the summit of a gentle eminence overlooking the city of Durham, did I give its ancient cathedral a parting glance. It was a bland and cheerful hour, for the heavens were radiant with sunshine and floating masses of golden clouds. The fields and meadows had just been refreshed with a glorious shower, and the heart kindled in revelling amongst so much beauty. The jocund birds were pouring forth sweet music and melody from leafy grove and fragrant bower—green and glittering with rain-drops. The earth looked fair, but the sky above was fairer still. Human and animated forms were around me. A gipsey family were journeying along the road, with panniered ass and sunburnt imps. They were enjoying the loveliness of the scene with all the instinctive fondness of sylvan voluptuaries, and seemed happy in spite of tattered garments, and scanty fare; for care and anxiety spoke not in their laughing and merry looks. They were leisurely seeking some sunny spot, whereon to pitch their flimsy tents. And they doubtless found a kindly nook before nightfall, in the rural vicinity of Durham—some patch of mother earth to nestle upon, near the borders of a green and sheltering wood. The pleasant face of nature appeared to cheer and enliven these, her children by adoption: for the brook, the glade, the green sward, and the smiling sky, are their kindest and most constant friends. I gazed after this itinerant and straggling group, until they were lost like faint shadows among the windings of a neighboring lane. And in losing sight of this dusky and singular fraternity, I also took a farewell look at the ENGLISH ZION—the city of Durham. D.

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* The reader of Ancient Chronicles need not be reminded of a very surprising story of Celestial Music and solemn chime of bells, related by Mathew Paris with great gravity. He affirms that it was heard by the Bishop of London, at the decease of the celebrated Grostete, Bishop of Lincoln. Doubtless, upon investigation, it might have been accounted for in a similar manner as that heard at Durham, in the eleventh century.

From London Papers.

A Whig Opinion of Lord Alvanley's Proposal.—The Leeds Mercury objects to Lord Alvanley's proposition "to *establish* the Roman Catholic religion in Ireland" on two main grounds.—"1st, Because it renders religion and the preachers of religion subservient to mere worldly policy; and, 2d, Because it would call upon the Protestants of England, in violation of their consciences, to pay for the maintenance of Popery in Ireland."

The Clergy and Tolls.—In a recent case at Hereford, where a clergyman summoned a gate-keeper of Lugwardine turnpike, for demanding and taking toll from him whilst going to attend his duty at the church of that parish, the magistrates decided that, although the Reverend gentleman could pass in his carriage toll free, yet, as he had another person with him, he was liable to pay toll.

Plucking by Wholesale.—At the late examination of the London University, 42 candidates for degrees, out of 104, the whole number examined, were "plucked;" and many of them were young men who had been under instructions at the dissenting schools, preparatory to their becoming teachers of dissent. *The Patriot*, a dissenting newspaper, is very angry at this.

Glass Church Bells are among modern wonders. One has just been cast in Sweden; its diameter is six feet, and its tone is said to be finer than any metal bell.—*Tyne Mercury.*

Rights of the Trustees of Dissenting Meeting House to vote for County Members.—An important case was decided at Birmingham, on Wednesday, in the revising barrister's court for North Warwickshire. Hitherto, ever since the passing of the Reform Bill, the barristers in that county have invariably allowed Dissenting trustees the right of voting at county elections; but Messrs. Wilmore and Burnaby have reversed this decision, and the consequence is that a great number of votes have been struck off in the Whig Radical interest, in which nearly all dissenters of all sorts regularly vote. At the recent revision of the county lists in Gloucestershire, the revising barristers rejected the claims, or struck off the names of the Roman Catholic Priest, the Unitarian Minister, and the Baptist Minister, in that city; and also struck off the names of six trustees of the Wesleyan Chapel—a decision which corresponds with that given at Birmingham,—and a very just decision it is.

THE CHURCHMAN.

SATURDAY, MARCH 5, 1842.

WHY DO NOT ROMANISTS JOIN THE CHURCH?

With a view to bring the vexed question of the primacy to a speedy and intelligible issue, we offered in a former number to admit,* at least for arguments' sake, the "lawful" and "limited" authority of the Pope for which our contemporary professed to contend, and under this admission we proved that the Pope has violated the acknowledged laws and limits of his authority by imposing pretended articles of faith, which the Catholic Church has never sanctioned; that this specious claim to the primacy is thus used in fact *as a cover* for a power which is in words disclaimed, viz., authority in matters of faith; and that hence all Catholics are bound to unite with us in our protest against the Papal authority as now exercised, and seek to reclaim it to the observance of those just laws which, while it professes to observe, it in fact violates.

The reply of our contemporary is before our readers, who will judge of it for themselves. To us, it seems far from satisfactory. After a sally of pleasantry, (well enough if just, but which unluckily is sustained by a mutilated quotation,) the writer proceeds to inform us that faith is not a right, but a gift. Undoubtedly faith, both subjectively and objectively, both as respects the habit of belief and the thing believed, is the gift of God; but may it not be termed a right in relation to men? Is it not a gift which every portion of the Church and every member of the Church are bound to maintain and defend against all impugners and robbers as a right? What would be thought of the despot who should answer the protests of his subjects against his alleged usurpations, by telling them that to call life and liberty *rights* was strange language to him, and that they ought to remember that these were *gifts* of God? And yet when we remind our contemporary that a portion of the Catholic Church has entered, and when we prove to him that all Catholics are for the same reason, and under a deep sense of their responsibility, bound to enter their protest against the power of the Pope to impose a profession of faith which has never been sanctioned by the Catholic Church, his answer is, "To call faith a right, is to me strange language; from an Apostle I have learned that it is a gift of God!"

Our contemporary then proceeds to say, that there is an equivocation in our use of the term Catholic Church, and next undertakes to impeach the sufficiency of the Nicene symbol, with which the Roman Church itself was content until the middle of the sixteenth century. Of these matters presently; but here it is enough to remark, that they are nothing to the purpose.

After this discursion, the writer again returns to the point, and asserts that our charge against the Pope is groundless, because the creed of Pius IV. is drawn up in conformity with the definitions of the Holy and Œcumenical Council of Trent. Very good, if the Council of Trent were an œcumenical council. But who own it as such? Nobody but the Romanists. *Their* acknowledgment of the council as œcumenical, *while* they so acknowledge it, is sufficient to justify the Pope in *their* estimation; but if this be all the defence of the Pope which our contemporary aims to establish, he might have spared himself the show of argument and the trouble of assertion; for the fact is conceded, and the point is known.

Then comes another gratuitous assertion; viz., that "it becomes us to embrace with infantile docility the faith of which the Pontiff is pre-eminently the guardian." True, and we have done so; we have embraced all the faith of which the Pontiff is the guardian, and have embraced it, we trust, "with infantile docility." But how does this benefit our contemporary's cause? To speak to the point, he should not only have said, but have proved, that it became us to receive from the Pontiff, as of faith, articles which are not of faith. But this he will neither say nor attempt to prove; for to this point, as he admits, the authority of the Pontiff does not reach.

Thus it is apparent, we think, that our arguments are met only with pleasantry and assertion; and hence we are entitled to say that this one point is settled; that all arguments and precedents to sustain the primacy of the Pope as it is *now* held and exercised, are utterly vain and impertinent; and that so long as the articles of Pius IV.'s Creed are imposed, as of faith, all Catholics (our Roman brethren equally with us) are bound, on the confessed principles of Catholicism, to avow themselves Protestants.

Our contemporary is too clear sighted, and we would fain hope too much of a Catholic, not to feel the force of this argument; and as he seems to be restrained from taking our position by a misapprehension of our use of the term "Catholic Church," we shall endeavor to give a satisfactory explanation of our meaning in this particular, and so remove a bar in the way of his return to unity.

We believe, then, that the Catholic Church is one; and that this one Church is a congregation of men bound together in the profession of the same faith, in the communion of the same sacraments and under the government of lawful pastors; and by lawful pastors we mean those bishops who have received authority to minister in holy things either immediately from CHRIST himself, or mediately from those whom he has commissioned to confer it. Our contemporary will perhaps recognise the definition, and be inclined to take us to task for omitting after "lawful pastors," the words "and especially of the Bishop of Rome, their head." But of the headship of the Bishop of Rome we have already disposed; and as modern Romanists have very justly disclaimed the Pope's infallibility, they of course cannot say, with the consistent Bellarmine, that the headship of the Pope enters into the definition of the Church.

By the first and second parts of the definition (or those which respect the faith and sacraments) we include as the Greek and Anglican Churches so also the Churches in communion with Rome in all those countries in which their bishops exercise lawful authority. For the additions of Rome are a nullity; her peculiar articles are not articles of faith, her sacraments (besides those of baptism and eucharist) are not sacraments of faith, but pious or divinely instituted ordinances of a sacramental character, which serve to signify and convey benefits of a limited nature, and not those which are universally necessary to salvation. These additions leave the Catholic faith and the sacraments of CHRIST's appointment intact; and consequently they do not cut off the Roman Churches (wherever they are lawfully constituted) from the unity of the faith, however they may endanger its profession; nor yet from a unity of communion any farther or any longer than they choose to forego this blessing.

By the third part of the definition (or that which respects lawful pastors) we exclude not only "those sects which have *not* Episcopal organization," but all those who have Episcopal organization, and who yet refuse to be bound by the Episcopacy of CHRIST in the profession of the same faith and the same sacraments. As, for instance, the Methodists, who, though they have the Episcopal organization, yet have not the divine commission; and also the Romanists, in this and some other countries, who, if they have the Episcopacy as far as the point of succession is concerned, yet by an adherence to unauthorized terms of communion in opposition to a true and sound branch of the Church of CHRIST, keep themselves in a state of schism which renders all their spiritual acts null and void.

We trust that our excellent contemporary will find this definition sufficiently unequivocal; and that it will prove quite as satisfactory to him as it has proved to Presbyterians, Baptists, Methodists, &c., &c.; none of whom, in their most delirious flights, have ever yet charged us with employing the expression "Catholic Church," to cover "an aggregate of discordant sects, a very Babel raised by the sons of pride."

We turn now to the impeachment of the Nicene Creed.

The divinity of the HOLY GHOST is a part of the essential faith, necessary to the true worship of GOD; and the explicit profession of it is consequently a necessary term of communion and salvation. If this article, therefore, were not contained in the Nicene Creed, our rule of faith would indeed be invalidated. But it is contained in it; for by the Nicene Creed we mean the creed as it is now in use in the Roman communion and our own. This designation of it is justified by common usage, to which our contemporary himself unconsciously conforms when he refers to the Nicene Creed, the article of "One Catholic and Apostolic Church." Why one so acute and learned should misapprehend language sanctioned by common usage, we stop not to inquire; but recommend him, if he please, to call the creed the Constantinopolitan Creed; and then he will see the amount of consideration due to his question in regard to the divinity of the HOLY GHOST.

The remark that an adherence to the Nicene symbol "is incompatible with the acknowledged obligation of believing the eternal punishment of the reprobate, which is not there expressed," is more plausible, but hardly more judicious. For is this doctrine expressed in the Creed of Pius IV.? It is not; nor is there any better provision for it in the Roman communion than our own. In neither is it held *explicitly* or as *expressed* in the creed; in both it is held *implicitly* or as *implied* in the creed; and the implication is not found, as far as we can see, in any of the articles of the Creed of Pius IV., while it is found in all those articles of the Nicene Creed (comprising nearly the whole symbol) which declare an admission to eternal blessedness through the redemption of the Son and the sanctification of the Spirit. The forfeiture of this blessedness by the reprobate, involves their eternal misery; and if there be a doubt as to this construction of the creed, it is resolved by the concurrent sense of fathers and doctors in their interpretation of Holy Scripture. What more can the Romanists say?

We are also told that the Council of Ephesus (which gave completion to the Nicene Creed) intended by their law on the subject, to restrain the rash attempts of individuals, and not to debar the Church from adding to the creed new articles of faith. This is the opinion of Aquinas, and we have no need to dispute it; for we quoted the Ephesine canon as prohibiting, not other articles of the same faith, but another faith, or faith of another kind from that expressed in the Nicene Creed. Nor if this construction be denied, need we stand for it a moment: our contemporary may have it all his own way; for we need no council (and if we did, that of Trent, with its "only foundation," is at hand) to tell us that articles which are not deducible from the Nicene Creed cannot, by any authority of men or angels, be annexed to it or imposed with it as part of the Christian faith necessary to salvation. And we need hardly repeat, that our unanswered and unanswerable objection to the Creed of Pius IV. (*besides* its want of œcumenical sanction) is, not that it adds *new* expressions of the faith to the Nicene symbol, but that it gives *no* expressions of it; that its additions to it are not expressions of it; and that its articles are not articles of the Christian faith at all.

Our contemporary quotes from us a syllogism without an attempt to disprove its conclusion; and if that which he presents us in return were impregnable, we might reciprocate the courtesy: but its fragility invites the rack.

> **"The Nicene Council justly added to the ancient Creed the explicit profession of the Divinity of CHRIST and the mystery of the Incarnation, effectually to exclude from the communion of the Church those who did not believe these revealed doctrines; *Atqui*, the Nicene Council could not have added any thing to the ancient symbol, if the Church had not at all times a right to exact the profession of all revealed doctrines, in order to exclude from her communion the abettors of all errors and innovations. *Ergo*, the Church has this undoubted right, which she has exercised by the Council of Trent and the Pontiffs, Q. E. D."**

Now the syllogism assumes that the infallibility is vested in the Church representative,† and not in the Church diffusive; a position which is denied by some of the best modern authorities in the Church of Rome, and ought not, therefore, to have been taken for granted. The denial of the assumption leaves the syllogism in ruins.

But supposing (not granting) the truth of the assumption, still the conclusion labors under a threefold fault.

"The Council of Trent and the Pontiffs" which are put in the conclusion, are not adequately involved in either premiss; not in the minor, for the Council of Trent is by no means an equivalent to the Church; not in the major, for the Trent Council, which represents the sense of a part of the Church on questions extra-fundamental, after a lapse of 1500 years, is by no means an equivalent for the Council of Nice, which represents the sense of the whole Church on a point fundamental, and at a period comparatively near to the apostolic age. Thus the conclusion, taken as a whole, by being involved in neither premiss, is evacuated.

A part of the conclusion, *viz.*, "The Church has this undoubted right," is found, indeed, in one of the premises; but in one only, and is therefore void.

For what *is* this right which is claimed for the Church? The right to express more clearly an article of *essential faith previously contained* in the Christian symbol? This indeed is the right asserted in the major premiss, and that which was exercised by the Council of Nice; but this is not the right asserted in the minor premiss, which affirms that the Church has "at all times a right to exact the [explicit] profession of *all revealed doctrines* in order to exclude from her communion the abettors of *all* errors and innovations." The two things are widely different. That Judas went and hanged himself, is a revealed doctrine; but in case the fact or the manner of his death should be denied, is the Nicene Council a precedent for erecting an explicit profession of the traitor's death into an article of faith? How would it sound to impose under anathema, and as necessary to communion and salvation, the clause, "I believe in the death of Judas Iscariot?" This, like the articles of Pope Pius' Creed, would be an *addition* to the symbol, but not an *expression* of it. Plainly, the thing affirmed in the minor premiss is of a different kind from that affirmed in the major; and therefore the conclusion is vicious in part, and doubly vicious as a whole.

We have placed the word *explicit* in brackets, simply as an act of courtesy to our contemporary, and in order to give his minor premiss at least an appearance of correspondence with his major: if he decline this courtesy and reject the word *explicit*, the effect will be to add another vice to his syllogism, and explode it on five grounds instead of four. We stop not to discriminate "the Pontiffs" from "the Council of Trent," which are tacked together in the conclusion, because we have no wish to push matters to an extreme.

We confess our great ignorance of the Aristotelian logic, and readily yield the palm to our more practised contemporary; who can judge of the bearing of the confession on the merits of our cause, and on the query which we have placed at the head of the present article for the grave consideration of himself and his brethren.

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* We made the admission with a qualification which our contemporary is pleased to suppress; *viz.*, "At least we may yield thus much for the sake of argument, and in order," &c. But suppose the concession had been absolute, is it so "very astounding?" A primacy of honor merely can be no great matter, and may be yielded to any bishop who is ambitious to be "the greatest in the kingdom of heaven." The force of the concession therefore, must be in the matter of jurisdiction. Now the Roman divines and canonists claim for the Pope a jurisdiction of four sorts; 1. An Episcopal jurisdiction; 2. A metropolitan jurisdiction; 3. A patriarchal jurisdiction; and 4. An unlimited jurisdiction over all the earth.

"The greatness of any jurisdiction," says Cave, "is to be measured not so much by the largeness of its extent, as by the honor and authority of the place where it is exercised;" and on this account, he adds, "the Council of Chalcedon tells us that the fathers gave a prerogative to the See of Rome, διο το βασιλευειν την πολιν εκεινην, because that was the governing and imperial city."—*Ancient Church Gov. pp.* 133, 4, 5.

On this account a pre-eminence of jurisdiction might be conceded to the Pontiff as bishop, metropolitan, and patriarch, without encroachment on the liberties of the British (and by consequence the American) Churches, which were not included in the patriarchate of the Bishop of Rome.

The concession of an unlimited jurisdiction over all the earth might, one would think, satisfy the most inordinate ambition; but it does not satisfy the demand which the modern Romanist makes for the Pope.

For not content with an unlimited jurisdiction, the Bishop of Rome practically requires that all other bishops on the face of the earth should regard their power as derived through his own see. The Pope exerted all his influence in the Council of Trent to have Episcopacy declared to be of divine right only in the Bishop of Rome. This attempt at encroachment the fathers of Trent (and for this, among other things, we honor their memory) resisted, and refused to sanction a decree to that effect. Soon after, by a strange exercise of Papal authority, the order of regulars was established; and priests, exempted from the jurisdiction of their respective bishops, were erected into a body with a head (of their own choice, but) of the Pope's appointment, for the purpose of depressing the authority of the bishops and exalting that of the Popes. *Now* matters have come to such a pass, that it is in a manner taken for granted by the Romanists, that all Episcopal authority issues from the Pope. Their bishops in this country hold and exercise their authority in direct subservience to the Pope, and are rather Italian than American bishops; so that even the fathers of Trent, if they could rise from their graves, would contemn their servility.

But granting to the Pope not only an unlimited jurisdiction, but the practical claim to be the fountain of all Episcopal authority; does this satisfy him? No, but he must have it all in virtue, not of ecclesiastical regulation, but of divine right. Does this satisfy? No; but he requires the acknowledgment of the supremacy to be held with anathema and as an article of faith. Does this satisfy? No; but in addition to it all, we must grant to the Pope an authority to alter the Christian faith in compliance with the decrees of a council, honorable indeed, but having no shadow of just claim to the title of œcumenical.

Compared to what the Bishop of Rome may justly claim, our concession may seem "very astounding;" but compared to what he actually demands, it is but the wing of a fly to the voracity of a lion.

† That is, in General Councils.

ASTONISHING FANATICISM IN NEW YORK, was the startling head to a paragraph which lately caught our attention in an English paper. The fanaticism which excited astonishment in England, referred to some extravagancies which have been enacted at the tabernacle by our modern millenaries in relation to the Second Advent, and which in "New York" have hardly attracted attention enough to be known. So things are magnified by distance. It is somewhat so with "Oxford Divinity," which is here exaggerated into a proof that half of England is running wild after the vagaries of Popery: while at Oxford, it seems to be quietly taken for granted, that some men may push their Church principles many degrees beyond the stiff dignity of the State Establishment, or the peculiar precision of the Puritanic school, without a dream of their proximity to the line which separates Catholic Churchmen from Papal schismatics. A picture of society there, from a friend who has lately visited the place, gives us new proofs of the devotion of the Oxford men, as they are called, to the best interests of the Church, and of the quiet confidence which is placed by men of all views in the sincerity and stability of their attachment to it.

"Oxford, January 14, 1842.

"Of what is passing here, at this moment, it is very difficult to give you a fair picture. But whatever I say, shall be said without partiality or prejudice. That a great internal agitation is going on in the bosom of the Church in England, is evident to all; and all men are looking for remarkable developments. The two immediate points on which action must take place are regarded with the most intense interest. One of these subjects has arisen within a few days, on the sudden vacancy in the see of Chichester by the death of Dr. Shuttleworth, scarcely more than a year after his consecration. Till now, the ministry have not been compelled to act Whether they will avoid all parties, and fix upon some obscure and inoffensive individual, or take the responsibility of appointing a person suitable for the crisis, no man seems to know.

"The other subject, is the election of the Poetry Professor in this University, and this contest has so widely extended, and so divided the land, that even the London papers, which have hitherto abstained from religious controversy, have warmly espoused the side of one or the other candidate. Mr. Williams is the candidate of the so-called tractarians, and Mr. Garbett of those who are opposed to their views. Some attempts are made to support these gentlemen upon the ground of their merits; but if not always *conceded*, it is everywhere *felt* that it is only a trial of strength in a theological point of view. I never heard any one say a word about the poetry of either; and indeed it is considered doubtful whether one of them ever published a poem. The votes will be cast before you receive this—on the 26th of this month—and then it is hoped the tumult will be somewhat assuaged. Many voters will come from remote parts of the kingdom, and more votes will be cast than Oxford has seen for many a year. In the mean time, all the chief movers in this controversy live here upon the most friendly terms.

"If you should ask me who is the head of the movement, and by far the most remarkable and influential person now at the University, I should answer, with all Oxford, Mr. Newman. He is, beyond all question, a very remarkable man indeed. After many, very many hours spent in free and unreserved intercourse—after taking long walks with himself alone—I do not hesitate to pronounce him, (not the greatest, for I have known such men as Goethe and Schleirmacher, but) the most remarkable man I have ever met—far more so than Tholuck, Gesenius, Heeren, Blumenbach, &c. &c. He is decidedly a man of genius; and as he has already made, so will he leave, a very broad mark upon this age. I do not exaggerate; for there is nothing in the man to excite one's enthusiasm. His appearance is most uncommonly meek, quiet, and unpretending. But he seems to take in a subject at a glance, almost as if by intuition. In all matters of theology, antiquity, history, architecture, and music, he is appealed to on all occasions where I have met him and others; but his opinion is given as though he gave it not. He is very laborious in study, and in duty, having daily prayer at 8 A. M. and 4 P. M. in St. Mary's, (the University Church,) of which he is vicar, with a lecture on every Festival or Saint's day, and the communion every Sunday A. M. and a sermon at 3 P. M. He also often walks 3 miles to Littlemore, to officiate in the daily service before some seven or ten people. Often there are hardly fifteen persons present in the great church in the very heart of Oxford, at Evening Prayer.

"As to an opposition to Mr. Newman and his friends, if it do really exist in the University, it is difficult to discover it; and yet in all probability the votes will not be most numerous for Mr. Williams. While many might feel called upon to vote for the order of things as they *were*, they are either *unwilling* or *unable* to make much open opposition. I have seen the only man who has publicly appeared against them in the daily papers and by pamphlets. The Rev. Mr. ——— has treated me with equal kindness; and confessing Mr. Newman's power, remarked, that there was no effective dissent.—The two divinity professors seem to have no voice or weight in the matter; and indeed neither Dr. Hampden nor his colleague are mentioned on the subject. It is known that certain "Heads of Houses," or Principals of the 24 Colleges, are opposed; but I have seen only a letter from the Principal of Brasenose, ———. The Bishop of Oxford is not thought by themselves to be opposed to their views.

"Yesterday I heard the Latin Litany, some parts of it being beautifully chanted; and to-day being the beginning of Hilary Term, I saw the degrees conferred in the Convocation House, the ceremony beginning with subscription to the XXXIX. Articles, and involving several singular old customs."

We have received many thanks for the capital article, as it is justly called, which we inserted in our last from the Presbyterian, and many queries as to what the Recorder gentlemen will say to it, and how they will respond to its invitations. The thanks we pass over to the Presbyterian, to whom we shall be happy to be indebted for further contributions of the like description. Let the writer continue his impartial testimony to the Catholicity of the Church, and his pressing invitations to those who dislike her distinctive features to unite themselves with the Presbyterians: and if he do not succeed in making loose Presbyterians, he will at least help to make good Churchmen. The queries will doubtless be noted by the editors of the Recorder, and, if not treated with the dignified silence which policy sometimes suggests, our readers shall have their answers. We have taken much pleasure in asserting for them an attachment to those *principles* which separate them from Presbyterians and sectarians of every name; and it will give us equal pleasure to publish such proofs as they may furnish of their adherence in practice to the principles which they hold in theory.

Our obituary record this week will excite in many a deep sentiment of mourning. Mr. Wisner was the class-mate and intimate friend of Bishop Hobart, and all who knew him will bear testimony to the fidelity of the affecting tribute which is rendered to his memory.

We also regret to learn that Philip H. Nicklin, Esq., known for many years as an extensive publisher and law bookseller in Philadelphia, died suddenly on Wednesday last, in a drug store, to which he had retired on feeling unwell. Mr. N. was one of the most prominent and useful laymen in the diocese of Pennsylvania.

PERIODICAL LIBRARY, AND MUSICAL MISCELLANY. We have received from Messrs. King & Co., No. 199 Broadway, the first numbers of "Waldie's Select Circulating Library, and Journal of Polite Literature, including Memoirs, Biography, Novels, Travels, Voyages," &c. Not having time to read all we receive, we can only say, that each number contains 8 quarto pages of closely printed matter, with a printed cover, published weekly, at $5 per annum; and is a very convenient and cheap way of obtaining the light reading of the day.

The Musical Miscellany, published by Messrs. King & Co., 199 Broadway, in numbers containing 8 quarto pages, price 12½ cents each number. It is handsomely printed. Each number contains four pieces, of music; they are, however, of a class of music which we do not like, and cannot commend.

Dr. Ure's Dictionary of Arts, Manufactures, and Mines, published in numbers, octavo, printed by La Roy Sunderland, 126 Fulton street, from the second London edition, at $5 for the work. In a country like this, such a work must be valuable, and we wish the publisher success. We should, however, have been pleased to see it in rather better style.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation have been altered by a change of time for *Zion Church, New York.*

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, 6th inst. Service to begin at 7 o'clock.

The Rev. Alfred Holmead, having removed from St. James' Parish, Baltimore county, Md., to Ellicott's Mills, Md., requests that all letters and papers intended for him may be directed accordingly.

SOUTHERN LITERARY MESSENGER.—We have often heard of this journal, but (we are ashamed to say) have never read a number of it until we received that for January of the present year, from the New York agent, D. CHRISTIE, 192 *Broadway, corner of John st.* In perusing several of its articles we have been happy to receive, as we are happy to express, the impression that its high literary reputation is most justly deserved. Its literature seems to us to be not only of a high order, but of that healthy kind which proposes and subserves *an end* above and beyond the material of which literature is composed, and the entertainment and profit which are, justly, its proximate objects. At least, it is obviously the aim of the editor to impart this character to our literature; an aim surely which adds to the honor of his miscellany, however it may increase the difficulties of conducting it.

We have read with particular interest, and indeed with surprise, the article on the "University of Virginia," and must curtail our remarks in order to give an extract from it to our readers. After remarking that the system of discipline instituted by Mr. Jefferson is now confessed to be utterly impracticable, that the fear of punishment, equally with the hope of reward or love of approbation, is acknowledged as a just motive of self-government, (why should it not be, since both are elements of our nature, and the appeal is made to both by the laws of Natural and Revealed Religion?) and that the discipline of the University as now conducted, is "mild, firm, moral, and, to a certain degree, religious;" the writer proceeds in the following admirable strain:

"Experiment has proved that Mr. Jefferson committed one great error in the system of government which he sought to establish in the University. But this was 'as the dust of the balance' to that of banishing religion from her walls. The whole should have been planned and executed in reliance upon Divine aid and direction; for nothing can be truer than 'except the LORD build the house, they labor in vain who build it.' Without being superstitious, the overruling hand of Providence must be acknowledged; and apprehensions sometimes arise lest heaven has decreed the fall of the University, in order to prove to man the folly and impiety of founding such institutions, without invoking its blessing. Religion cannot be safely separated from any human undertaking. For literature and science, to produce their salutary effects upon the mind and heart—to make man better as they make him wiser—they must be associated with, and tempered by, religion; nor should their connection be slight and incidental, but designed and intimate. The system of Mr. Jefferson has been abandoned; and there are now regular religious services twice a-week, and the students pay marked respect to the minister. But the fact of having a chaplain is a small matter. He must not be looked upon as a mere preacher and sermonizer on Sundays, but as pastor and instructor in religious matters; not as a mere appendage, but as an important, an essential part of the institution. Religion must be admitted, not as a secondary matter, but as of primary concern; not as an incident, but an essential; not through complaisance to public opinion, to allay the fears of anxious parents, nor as a compromise between the opposition of Mr. Jefferson, and the convictions of the Visiters. Every social fabric must fall—its materials will become corrupt and rotten, unless the spirit of pure religion be incorporated with them and made their preserver.

"It is much a habit to decry the externals of religion. These are all important, not as superseding the substance and the spirit, but as manifesting and embodying that spirit. In the University, the services are performed in the lecture-room, which is very inconveniently arranged, and where the mind is diverted by a thousand perceptions and associations. Every thing in connection with the *spirituel* of that institution would show, if we did not know the fact, that the introduction of religion was an afterthought. In all her extensive arrangements, there is not a single accommodation for religion. The association of ideas is powerful, and there is very little in the religious services of the University calculated to inspire the minds of the students with a sense of their essentiality. Nearly every thing tends to make their feelings permissive rather than submissive; tolerant, rather than tenacious; complaisant, rather than obedient and attached.

"The first thing to be done is to erect a suitable chapel. The faculty are anxious for this to be effected, and presented a memorial to the Visiters on the subject. At the request of the writer, Professor Bonnycastle drew up an eloquent memorial to be presented on the part of the students; but as circumstances prevented the signatures from being obtained, it was not handed in. A chapel is not only necessary for the religious services, but for public occasions, anniversary orations, the use of societies, and for important meetings of the students, when they wish to do honor to the memory of a departed fellow-student or professor. It will also be useful as an ornament,—and this dreadful hiatus, so painfully obvious to every Christian friend of the institution, should be speedily supplied. This object is so important, that, if no better plan can be devised, the Visiters would be justified in sending special agents through the country asking donations. One of the chaplains promised to raise five thousand dollars from his branch of the Christian Church; and, no doubt, the requisite amount can be obtained."

From the Banner of the Cross.

ST. MARY'S HALL.

You have inquired of me, my dear friend, as to my judgment of St. Mary's Hall, with a view to placing your daughters there. As mine have been there, I can speak with the knowledge which experience teaches. I resort St. Mary's Hall, and recommend it to you, and to all who ask my advice, for the following, among other reasons: *It is a faithful school.* It practises what it professes. The teaching is exact and thorough. *It is an honest school.* It does not undertake to be all things to all men. Its patron and its principal, and all its teachers, are Churchmen and Churchwomen; and this is the character and spirit of the school, on Sundays, and on all days. They do not propose one thing to do another. *It is a religious school.* The word of GOD is daily read. Prayers are offered daily. Daily their voices join in psalm and hymn and anthem. Their daily life is Christian. *It is a school of plain and simple habits.* It does not call itself fashionable. It does not profess to "finish" young ladies. Its object is to fit them to be Christian wives and mothers. It aims to blend the useful with the agreeable. It looks through this life to another. *It is a domestic school.* All make one family. There is the parental and the filial relation. There is the relation of elder and younger sisters. That is all. I have been much in the family. I have seen the vigilance with which their morals and their health are cared for. I have seen how the sick are nursed and tended. Few sick children are taken such care of at home. I should not wish mine to be removed. When a sweet girl died there of consumption, falling asleep in JESUS, you would have thought that every girl had lost a sister. *It is a school of moderate expense.* The charges are in fact too low, and there are no *et cetera* to double the ordinary expenses. You pay for what you have: no more. There is no extravagance in dress. There are no costly presents made to teachers. Its expenses bring it within the reach of very moderate means. The daughters of the richest are indulged in no expensive ways.

I might dwell on minor considerations: the healthiness and quiet of its situation; its convenience of access from every part of the country; its surpassing advantage of position on the Green Bank at Burlington, which no one sees for the first time without exclaiming at its beauty, nor ever sees it so often that it does not seem more beautiful; its immediate proximity to the Episcopal residence, and the daily intercourse of the children with Bishop and Mrs. Doane, who take the liveliest interest in them. But I have said enough. You will be glad to know, that though the institution has suffered in common with every institution and individual in the country, from "the times," its condition was never so encouraging as to the present number of pupils, and the prospect for the ensuing term.

ORDINATION.—On Sunday morning the 13th inst., in Grace Church, in this city, the Rev. Benjamin Watson, assistant minister thereof, and the Rev. Wm. Herbert Norris, Rector of St. John's Church, Carlisle, were admitted to the holy order of the Priesthood by Bishop Onderdonk.

Morning prayer was read by the Rev. Dr. Williams, and the Lessons by the Rev. Mr. Coleman. The sermon was preached by the Bishop, who was assisted in the Communion by the Rev. Dr. Williams. The candidates were presented by the Rev. Mr. Coleman, who united with the Rev. Dr. Williams and the Rev. Mr. Good in the imposition of hands.

Notwithstanding the inclemency of the weather, a large congregation participated in the interesting and solemn services, and doubtless many prayers were offered that these beloved young brethren may prove "faithful dispensers of the word of God, and of his holy sacraments."—*Banner of the Cross.*

DIOCESE OF VIRGINIA.

Episcopal Services in Richmond.—The bishop and a number of the clergy from the country around, have held a succession of services, twice each day, in the different Episcopal churches in Richmond, during the two last Sabbaths, and the intervening days of the week. These services have been well attended by congregations which seemed deeply impressed with the religious exercises of the occasion. The sacrament of baptism was administered to a number of adults, and the rite of confirmation to fifty-three persons.—*Southern Churchman.*

Episcopal Services in Fredericksburg.—On the morning of the 22d of February, Mr. Edw. McGuire, son of the Rev. Dr. McGuire, of Fredericksburg, was admitted to the order of deacons, by Bishop Meade, the sermon being preached by the Rev. Mr. Cobbs, of Petersburg, and the candidate presented by the Rev. Mr. Friend, of Port Royal. In the evening, the right of confirmation was administered to eight persons, and a sermon preached by the Rev. Mr. Cobbs. On both occasions the congregations were very large and attentive.—*Ib.*

Confirmation.—On the 9th inst., Ash Wednesday, in St. Paul's Church, Petersburg, the apostolic rite of confirmation was administered by Bishop Meade to four persons, and to one person in her sick room on the morning of the same day; these persons having been prevented by circumstances from being present at the confirmation on Sunday, the 6th inst.—*Ib.*

The Rev. Frederick Ogilby has resigned the rectorship of Trinity Church, Woodbridge, and St. James' Church, Piscatawa, and is Assistant to the Rector of St. Mary's Church, Burlington.

The Rev. H. J. Leacock has been elected Rector of Trinity Church, Woodbridge, and St. James' Church, Piscatawa.

The Rev. William M. Burton has taken letters of dismission from the diocese of Pennsylvania to that of Ohio.

It will be gratifying to the friends of the Rev. Frederick W. Boyd, to learn that there is a prospect of his valuable services being continued to the Church, though he is still suffering under the effects of the serious injury sustained by him in September last, in the violent collision of the railroad cars on the way from Boston to New York. An esteemed friend writes to us from Kent county, Maryland, that he is expected to visit them in May, and he cherishes the hope that their late beloved and useful minister will be so far restored by that time as to accept a renewed call to St. Paul's parish.

North Carolina.—On Sunday the 13th inst. Bishop Ives confirmed seven persons in Christ Church, Raleigh.—*Banner of the Cross.*

From the Church.

We almost entirely exclude our own editorial remarks this week, to find room for the numerous and excellent communications which throng upon us, and also to enable us to introduce from the *John Bull* of the 1st January, an article relative to the King of Prussia's projected visit to England. Nothing, we are sure, will convey more delight to every Protestant member of the Catholic Church, whether in England or America, than the realization of those glorious prospects which our London contemporary, in a spirit of rational anticipation, thus eloquently depicts:

"The visit of the King of Prussia to this country, which will certainly take place in the course of the present month, will probably prove to have been one of the most important events that have occurred in modern times. No doubt it is very amiable, and very becoming too, in a Christian Monarch to set an example of decorum to all Christian people, by appearing in person, that he may present his godchild at the font, and pronounce with his own lips the promises which every sponsor is required to make. But were there no ulterior and more important ends than this to serve, we should be unreasonable in the extreme did we expect that at this inclement season of the year the Sovereign of a great nation would leave his own inland capital, and cross the seas, for the mere purpose of being present at the baptism of our Prince of Wales. The King of Prussia comes among us to effect an object far more weighty than this. Neither, we firmly believe, have the motives which urge him to undertake so long a journey anything to do with questions of commerce, or the political relations of the two countries. These may and probably will be discussed, calmly and freely, while he is here; but such discussions, if brought on at all, will arise out of matters apart from themselves—they will have no connexion whatever with the great project which His Majesty is understood to have in contemplation.

"In a sketch of the Chevalier Bunsen's distinguished career, which is given in another part of this paper, the reader will find allusions made to the strong disposition which the late King of Prussia entertained, and which has been inherited from his father by the reigning Monarch, to obtain from England, and engraft upon the system of the Lutheran Church as it exists in his dominions, a true and apostolical Episcopacy. We have reason to believe, that as the first step towards the accomplishment of that great end was taken when, under the joint protection of England and Prussia, Dr. Alexander became Bishop of St. James', in Jerusalem, so His Majesty, availing himself of the opportunity which the christening of the Prince of Wales affords, comes over for the express purpose of ascertaining how far the time has arrived for completing a work so happily begun. Moreover, the fact of His Majesty putting himself personally forward in the matter, not only proves that he has the arrangement much at heart, but seems to imply that on the part of the proper authorities here every encouragement will be given towards effecting it. We may therefore take it for granted, that all preliminary negociations having been brought to a point, the King of Prussia's residence at the Court of Queen Victoria will be rendered memorable in all time to come, by the fulfilment of a hope which only the most sanguine used to cherish, and which not even they, a quarter of a century ago, ever expected to see, in their own day at least, realized.

"There is no calculating the amount of good which this arrangement, when completed, must effect. Considered as a religious movement, it is by far the most important that has occurred since the Reformation. It will give back to the whole of Protestant Germany the Churchship of which she was for a long while too regardless, and it will operate as a complete bar to any revival of the Neologian absurdities by which the theology of Protestant Germany was once disfigured. For nobody can doubt that so soon as Prussia has an apostolical Episcopacy established, the smaller States which look up to her for protection, and in some sort depend upon her, will be prompt to receive from her the very same boon which she has received from England. We therefore count on seeing ere long, such a Church built up in the continent of Europe as shall absorb—for we will not use the word extinguish—the many irregular communions which for three centuries have divided a large portion of it among them, and which, having no plea of primitive usage to urge, nor deriving any extraneous support from the Governments of the countries wherein they took root, have never been able to exercise any useful control over either the faith or the moral practice of the people.

"So soon as this great work is finished, Christian Europe will see a sight, such as was never seen before. There will be no more room to object, any where, or on any ground, to the term, 'The Protestant Church.' The Protestant or Protesting Church will then be as much ONE as the Church of Rome, against whose corruptions her protest is directed. Tracing back her Episcopacy to the Apostles themselves, she will be able whether in Germany or in England, or in America, to say, that the religion which she teaches is that of the Bible, and that her doctrines are enforced by an authority not less venerable than that of the supreme Pontiff himself. Will Rome, in the face of such a power as this, be able to retain her errors? When we have taken away from her the only solid argument which she has ever urged, or been in a condition to urge, against us, will she long hold out against the force of truth? We do not believe it. If union be strength in civil matters, far more is the case so where the cause of the Church is tried. Protestantism has hitherto fought at disadvantage against Popery, because the word Protestantism was received as synonymous with confusion in matters of discipline and constitution—of heresies and schisms in points of faith. But give us our Protesting Church—our Church which protests against the corruptions of Popery—and we do not doubt, with GOD's blessing, that Popery will either reform itself, or by and bye, disappear from off the face of the earth.

"Thus much in reference to the religious benefits which the King of Prussia is preparing to confer upon the world. With respect, again, to the political advantages to be derived from the arrangement—not by this or that country, but by all who accept the boon—these must be evident to all who bear in mind that there is no surer bond of union between either states or individuals than a community of religious faith and religious discipline. Protestant Germany can never forget that she owes no less than her Church to England. England can never become unmindful that she is the spiritual mother of Protestant Germany. And if England and Protestant Germany combine to preserve peace on earth, what power or combination of powers will venture to break it? On every conceivable ground, therefore, in which we look at it—whether in a religious or a political point of view—we hail the prospect that is before us with delight, and once again repeat our assertion, that the King of Prussia's visit to England in 1842 will prove, in its results, to have been one of the most important events that have occurred in modern times."

The following is the sketch of the Chevalier Bunsen's career alluded to above:—

"When Niebuhr, the historian, was Prussian Minister at the Court of Rome, twenty years ago, his attention was caught by some essays in a small German magazine, on subjects akin to his own pursuits. He made inquiry, and found them to come from the pen of a poor young village schoolmaster in Silesia—by name Bunsen. Niebuhr was anxious to obtain the assistance of this humble fellow antiquary, and offered to appoint him his private secretary and an *attaché* to the Roman legation. Dr. Bunsen accepted, and soon rendered himself exceedingly serviceable to his patron, both in his diplomatic and in his historical labors. After residing for some years in Rome, Dr. Bunsen produced his own very learned treatise on the *Roman Forum*, and contributed, besides, various detached chapters of the great works entitled *Description of Rome, Rome's Beschreibung*, so often referred to in Niebuhr's history. These performances obtained for the Secretary a high reputation, and being a man of good appearance, agreeable manners, and in every respect a most worthy, amiable, and modest gentleman, it is no wonder that he, by and bye, formed a matrimonial alliance which considerably improved his fortune. Madame Bunsen is a countrywoman of our own, and was one of the coheiresses of a wealthy Welsh ironmaster, whose other daughter married Mr., now Sir Benjamin Hall, the Whig Radical Member for St. Marylebone. Thus enriched in purse, and honorably raised in general esteem, the Doctor became the Chevalier Bunsen, and in due season succeeded Niebuhr as Prussian Ambassador to the Holy See. In this capacity he had the main conduct of the long and intricate negociations between the late King of Prussia and the Papal Court, respecting the Archbishop of Cologne. The Chevalier acquitted himself of that duty too ably and successfully not to incur the bitterest resentment of the Vatican. He was, therefore, removed from his Roman post during the last year of the late reign, and became Envoy to the Swiss Cantons, which office he held until the present Sovereign appointed him Minister on a special mission to the Court of Queen Victoria. One object of this mission has already been accomplished, in the erection, at the joint cost of England and Prussia, of the Protestant Bishopric of St. James, at Jerusalem. But it is generally understood—and we believe rightly—that there are ulterior purposes, of far higher importance, which remain to be achieved under Chevalier Bunsen's auspices. The late King of Prussia entertained a strong desire to engraft a true apostolical Episcopacy on the system of the Lutheran Church in his dominions; and the reigning Prince was always supposed to have feelings on this head even more zealous than his father. Chevalier Bunsen is himself a member of the Anglican Church, and his sons are both at this moment studying in the University of Oxford."

From the Banner of the Cross.

DIOCESE OF PENNSYLVANIA.

Bishop Onderdonk's Appointments for Confirmation in Philadelphia.

Trinity Church, Sunday, March 6, morning.
St. Paul's, do. do. evening.
St. Peter's, Sunday, March 13th, morning.
St. Andrew's, do. do. evening.
St. James', Sunday, March 20th, morning.
Epiphany, do. do. evening.
St. Stephen's, Good Friday, March 25th, morning.
Grace, do. do. evening.
Christ Church, Easter Day, March 27, morning.
All Saints, Sunday, April 3d, morning.
St. Mark's, do. do. evening.
Gloria Dei, Sunday, April 10th, morning.
Advent, do. do. evening.
St. Philip's, Sunday, April 17th, morning.
St. Thomas', do. do. afternoon.
Emmanuel, Sunday, April 24th, morning.
Ascension, do. do. evening.
St. Luke's, Sunday, May 1st, evening.

DIOCESE OF NEW JERSEY.

VERNAL VISITATION.

The Bishop of New Jersey, with divine permission, will make the Southern Visitation of the Diocese as follows:

St. Mary's, Burlington; Friday, March 25. (Good Friday, and the Annunciation of the Blessed Virgin Mary,) evening, (confirmation;)—Saturday, 26, (Easter Even,) morning, (catechism;)—Sunday, 27, (Easter day,) morning, (communion.)

St. Andrew's, Mount Holly; Sunday, 27, afternoon, (catechism;) evening, (confirmation;)—Monday, 28, (Monday in Easter Week,) morning, (communion.)

St. Stephen's, Willingborough; Saturday, April 2, evening, (confirmation;)—Sunday, 3, (first after Easter,) morning, (communion.)

Trinity, Moorestown; Sunday, 3, afternoon, (catechism;)—evening, (confirmation;) Monday, 4, morning, (communion.)

St. Mary's, Colestown; Monday, 4, afternoon.

Haddonfield; Monday, 4, evening.

St. John's, Chew's Landing; Tuesday, 5, morning, (confirmation, communion;) afternoon, (catechism.)

Woodbury; Tuesday, 5, evening.

St. Paul's, Camden; Wednesday, 6, morning, (communion;) afternoon, (catechism;) evening, (confirmation.)

St. Peter's, Berkley; Thursday, 7, morning, (communion;) afternoon, (catechism;) evening, (confirmation.)

St. Thomas', Glassborough; Friday, 8, afternoon, (catechism;) evening, (confirmation.)

St. Stephen's, Mullica Hill; Saturday, 9, morning, (confirmation, communion;) afternoon, (catechism.)

Trinity, Swedesborough; Saturday, 9, evening, (confirmation;) Sunday, 10, (second after Easter,) morning, (communion;) afternoon, (catechism;) evening.

Zion, Moravia; Monday, 11, morning.

St. John's, Salem; Monday, 11, afternoon, (catechism;) evening, (confirmation;)—Tuesday, 12, morning, (communion.)

St. George's, Penn's Neck; Tuesday, 12, afternoon.

St. Peter's, Freehold; Saturday, 16, afternoon, (catechism;) evening, (confirmation;)—Sunday, 17, (third after Easter,) morning, (communion.)

Howell Works; Sunday, 17, evening.

Christ, Shrewsbury; Monday, 18, morning, (communion;) afternoon, (catechism;) evening, (confirmation.)

Christ, Middletown; Tuesday, 19, morning, (confirmation, communion;) afternoon, (catechism.)

Red Bank; evening.

Allentown; Friday, 22, evening.

Trinity, Princeton; Saturday, 23, morning, (communion;) afternoon, (catechism;) evening, (confirmation.)

St. Michael's, Trenton; Sunday, 24, (fourth after Easter,) morning, (communion;) afternoon, (catechism;) evening, (confirmation.)

Christ, Bordentown; Monday, 25, (St. Mark's day,) morning, (Convocation of the Clergy of the Southern Visitation, Collection for the Episcopal Society of New Jersey for the Promotion of Christian Knowledge and Piety, communion;) afternoon, (confirmation.)

DIOCESE OF NORTH CAROLINA.

BISHOP IVES' SPRING VISITATION.

Fourth Sunday in Lent, with two previous days, at Christ Church, Elizabeth City.

Wednesday, 9th March, St. Thomas' Church, Windsor.

Fifth Sunday in Lent, Hertford, Perquimons county.

Sixth Sunday in Lent, with two previous days, St. Paul's, Edenton.

Wednesday before Easter, St. Luke's Church, Locust Grove.

Good Friday and Easter day, Lake Scuppernong and Pettigrew's Chapel.

Wednesday, 30th, St. Thomas', Bath, Beaufort co.
Thursday, 31st, St. John's, Durham Creek, do.
Saturday, 2d April, Zion's Chapel, do.
First Sunday after Easter, St. Peter's, Washington.
Tuesday, 5th, Trinity, Beaufort county.
Wednesday, 6th, St. Paul's, Swift Creek, Craven co.
Second Sunday after Easter, Christ, Newbern.
Monday, 11th, St. Thomas', Craven county.
Third Sunday after Easter, St. James', Wilmington.
Fourth Sunday after Easter, Calvary, Wadesborough.
Fifth Sunday after Easter, St. John's, Fayetteville.
Wednesday, 11th May, Trinity, Scotland Neck.
Thursday, 12th, Halifax.
Saturday, 14th, Louisburg.
Whitsunday, Henderson, consecration of church.
The week following, Convention at Oxford.
Catechism and Confirmation, as usual.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L., Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isace 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Clapp, Caleb, No. 4 Cottage Place.
Haskins, Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street

DIED,

At Goshen, on Sunday morning last, Henry G. Wisner, Esq., in the 65th year of his age.

Mr. Wisner was one of our most distinguished and useful citizens, and his death will be deeply felt and lamented by all classes of community.

As a member of the bar he stood among the first in this, his native county; while he had but few equals in the state. Possessed of a clear and lofty intellect, he was enabled to grapple successfully the most difficult questions of law—endowed with an unusual share of moral courage, he was induced on all occasions fearlessly to pursue the path of duty, regardless of popular favor, while a keen discrimination, with a graceful and convincing style in argument, rendered him a most able and successful advocate.

In the discharge of his duty to his client, he never forsook the path of honor, nor sought to take undue advantage of his adversary. His great legal knowledge—unbending integrity, and frank and honorable course, won for him the respect and esteem of his brethren of the bar, and gave great weight to his opinions with the court. In his death the bar has lost one of its brightest ornaments.

As a citizen he was spirited and enterprising, always ready to contribute of his time, talents and wealth, to the advancement of the public interest, and to the good of his fellow men.

The spirit of benevolence ever prompted him to acts of kindness and charity. To the indigent he was indeed a friend and a counsellor, whose aid was never invoked in vain The generous impulses of a noble heart were obeyed without ostentation. The hearth stone of many a destitute family will miss the bounties from his hand that warmed and cheered the social circle that surround it. Blessed with the means of administering to the comfort of the children of want, he did not fail to improve every fitting opportunity.

As a Christian he was consistent, zealous and devoted. The church of which he was a member will miss his wise and prudent counsels, and his generous support. He was ever foremost in the promotion of every good work that would contribute to her advancement and prosperity.

The decease of such a man, at a time when death has stricken down so large a number of our most talented and useful citizens, is a heavy affliction to this community. Most heartily do the public mingle their sympathies with those of the bereaved family.

The sad dispensation of Providence adds another to the solemn admonitions already given us. May it not pass unheeded by the living!—*Goshen Democrat.*

At St. Louis, on 20th February last, Miss Emeline Augusta Fitzgerald, aged 39, only sister of Mr. J. Jerome Fitzgerald, of Orange county in this state. Miss F., (though educated by Presbyterian parents,) at the early age of sixteen, after careful and prayerful examination, determined to unite herself with the Protestant Episcopal Church, since when, by her uniform, consistent, and self-denying exertions, for the weal of the Church and the salvation of souls, she has left for her friends abundant evidence that "their loss is her gain."

On Thursday, February 24th, at the residence of her father in New Jersey, after a short illness, Miss Emily Elizabeth Brown, in the 20th year of her age.

"Happy are the dead who die in the LORD, from henceforth and forever."

CALENDAR.

MARCH.

6. Fourth Sunday in Lent.
13. Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter,
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Thursday before Easter.
25. GOOD FRIDAY, and Annunciation of the Blessed Virgin Mary.
26. Easter-Even.
27. EASTER-DAY.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

Passion Week.

APRIL.

3 First Sunday after Easter.
10. Second Sunday after Easter.
17 Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. Festival of St. Matthias the Apostle, Thursday, February 24, in the Chapel of St. Paul's College, College Point, admitted the Rev. Jedidiah Huntington, M. D., Deacon, Professor of Intellectual Philosophy, to the Priesthood. Morning Prayer was read by the Rev. John F. Schroeder, D. D., Rector of St. Ann's Hall, Flushing, assisted by the Rev. Frederic J. Goodwin, Rector of St. George's Church, Flushing, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. William A. Muhlenberg, D. D., Senior of the Collegiate Family, and Professor of the Evidences and Ethics of Christianity. The Rev. Christian F. Crusé, D. D., and the Rev. John B. Kerfoot, Professors in the College, were also associated with the presbyters above named in uniting with the Bishop in the laying on of hands.

City of New York. Third Sunday in Lent, February 27, confirmed 59 in St. George's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn*, A. M.; Zion Church, *New York*, P. M.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, Apil 24, St. Mary's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special meeting of the Board of Managers of this Society is appointed to be held in the basement of St. Bartholomew's Church, on Monday evening next, the 7th inst., at half past seven o'clock.

The attendance of every member is prrticularly requested, as matters of interest will be brought before the Board.

GEO. H. BELL, Recording Secretary.
New York, March 5th, 1842.

☞ All Saints' Church will be opened for divine service on Sunday Evenings, during the season of LENT, at half past seven o'clock.

New York, Feb. 19th, 1842.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a "friend," $3; by the hands of Mr Butler, from A D T, $5 and two bundles of clothing.

N. B. The Missionary at Large takes this opportunity to inform the friends of the City Mission, that on Sunday next, March 6th, he enters upon the duties of Missionary of the Church of the "Holy Evangelists." Further donations the missionary solicits for the poor of his new charge.

Any donations for the above, may be left with Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; 28 Ann street; Swords, Stanford & Co, 152 Broadway; or at the residence of the Missionary,

BENJ. EVANS, 360 Broome-St.
New York, March 2, 1842.

CITY MISSION INFANT SCHOOL, NO. 1.

The treasurer of the Daily Infant School attached to the Mission Church of the Holy Evangelists, acknowledges the sum of $60 89, being the amount of a collection after a sermon preached by the Rev Dr Stone, in Christ ch, on Sunday evening, Feb. 27th. Also, from two gentlemen, $2, to be added to the above.

L. H. BLUNT, Treasurer.
March 2, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:

From a friend to the City Mission cause, $2. From a lady, for the infant school, by T N Stanford, Esq, $10. For the poor of the church, from a friend, by the hands of T C Butler, $10.

Further donations are much needed and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; Mr Sparks, 111 Nassau street, up stairs; or at the residence of the Missionary,

JESSE POUND, 26 Vandam street.
March 3, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Rev B Evans, from a "friend to the poor," $2. For the poor of the church, from a friend, by the hands of T C Butler, $10.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary.

LOT JONES, 192 Allen-st.
March 2, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St James' ch, Woonsocket Falls, Rev Azel D Cole, $5. Silas Sprague, Hudson, $4. Grace ch, Newark, Rev A Ten Broeck, rector, $5. Total amount, $14.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.
New York, March 2, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From All Saints' ch, New York, Rev B I Haight, rector, collection, for Education fund, $60. St Paul's church, Oakhill, Rev George Sayres, collection for Missionary fund, $2 75. Total amount, 62 75.

C. N. S. ROWLAND Treasurer,
March 2, 1842. 55 Water-st.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

From a member of St George's ch, Newburgh, Rev Dr Brown, rector, (to be added to collection from that church,) $1. "A friend to clergymen," inclosed in a letter, $2. St Mary's ch in the Highlands, Rev E Williams, rector, $5 55. Zion ch, Louisville, Rev H B Beach, rector, $7. St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, $20 25. St Stephen's ch, New York, Rev J H Price, rector, (from several individuals,) $10. Total amount, $45 80.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.
New York, March 2, 1842.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 23d ult., has received the following contributions, viz.

From Christ ch, Watertown, Con, for Kemper College, $15 80; for Domestic Missions, from the same, $16 84; Grace ch, Providence, R I, for Bishop Otey's mission, Tenn, $100, for Bishop M'Coskry's mission, Michigan, $100—$200; St Mark's ch, New York, per Rev Dr Anthon, for church at Bangor, Maine, $25; from a lady, New York, for church at Evansville, Ind, $20; Young Men's Education and Missionary Society, New York, per Charles Tomes, Esq, treasurer, $187 50; through E Wilcox, Esq, receiving agent in Phila, from the Female Association of St Luke's ch, Germantown, Pa, $20; from the male Sunday school of Trinity ch, Southwark, $36; from P R P, $2; St John's ch, Chew's Landing, N J, per Rev H R Harrold, $4 56—$62 56. Total amount, 527 70.

THOMAS N. STANFORD, Treasurer,
152 Broadway.
New York, March 2, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Missionary Association of Grace ch, Providence, R I, through W H Greene, treasurer, for Foreign Missions generally, $100; for ch at Galveston, Texas, $40—$140. From Mr Vincent Stanton of St John's College, Cambridge, England, $950, and from Rev T Cornthwaite of Hornsey, near London, $50, being $1000 for the continuance and enlargement of the missions to China, by the hands of Petty Vaughn, Esq, of London. From Christ ch, Watertown, Ct, Rev N S Richardson, rector, for Africa, $19, for Foreign missions generally, $23 37—$42 37. Through Edward Wilcox, Esq, receiving agent, Phila, from male Sunday school of St Andrew's ch, Phil, for Africa, $37; St John's ch, Chew's Landing, N J, per Rev Mr Harrold, $4 57—41 57—less discount, $2 20—$39 37. Total amount, $1221 74.

J. SMYTH ROGERS, Treasurer.
New York, March 2, 1842.

ST. PAUL'S CHURCH, FLINT, MICHIGAN.

The subscriber would gratefully acknowledge the following donations received since his arrival in this city, towards the object of his mission, viz:

From Mrs Anna Watts, $5; communion fund of St Luke's ch, $5; from a lady in Broadway, $5; from Mr M'Coombs, $11; Rev E M Johnson, $5; Rev H Wheaton, Poughkeepsie, by hands of J A Sparks, $5; D A Cushman, towards procuring a set of service plate for the communion of said church, $2; donations received after sermon, in St George's ch, Hempstead, and in Trinity chapel, Rockaway, Queen's county, L I, $18; in a note directed to the Rev Mr Lewis, Brooklyn, N Y, $2; from an unknown friend, who remarks that it was from "*one who had not been applied to,*" directed to the care of Messrs Swords, Stanford & Co, $50; from a lady of St John's chapel, N Y per Messrs Swords, Stanford & Co, $10; Rev A Ten Broeck, Newark, N J, $2.

Further donations are most respectfully solicited, and which may be made through the Rev Wm H Lewis, No. 219 Washington street, Brooklyn; or the Messrs Swords, Stanford & Co, No. 152 Broadway, New York.

DANIEL E. BROWN, Rector,
St. Paul's Church, Flint, Michigan.
Brooklyn, March 1, 1842.

CHURCH DEPOSITORY,

No. 28 ANN-STREET.

Letters have been received at the Depository of the General P. E. S. S. Union, during the fortnight ending March 4, from the following persons, viz.

From Wm Atwill, Norwalk, Con; Rev Richard Cox, Troy; R S H George, Phil; Rev H Croswell, D D, New Haven, Con; P M at Portland, Con. with remit; P M at Bloomington, Iowa; P M at Geneva; Henry Perkins, Phil; P M at Lynchburgh, Va; J E James, Columbus, Ga, with remit; Rev J L Clark, Waterbury, Con; R S H George, Phil; J L Clerke, Newport, R I; Rev A D Cole, Woonsocket, R I; P M at Somerville, Tenn; P M at Burlington, Vt, with remit; L H Young, New Haven, Con; Wm Atwill, Norwalk, Con; P M at Mount Morris, with remit; Rev P T Babbit, Hudson; Belknap & Hamersley, Hartford, Con; Miss A F Atkinson, Portsmouth, N H.

Packages have been forwarded during the same period as follows:

To Wm Atwill, care J W Hubbell, Norwalk, Con, per steamer Nimrod; Rev John Brown, D D, Newburgh, per steamer Highlander; Snyder & Turner, sent to J W & R Leavitt; Miss C B Watlington, Bassin, care of C Whitman, west end St Croix, per brig Annawan.

TO THE CLERGY, STUDENTS, &C.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the Episcopal Church, their intention of publishing, about the 1st of May ensuing, the following sterling works:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records, and a copious index, revised and corrected with additional notes, and a preface calculated to remove certain difficulties attending the perusal of this important history, by the Rev. E. Nares, D. D., regius Professor of Modern History in the University of Oxford, with a frontispiece, and twenty-two portraits finely engraved, in four elegant 8vo volumes.

An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet, with an appendix containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected with copious notes and additional references, by the Rev. James R. Page, A. M., of Queen College, Cambridge, in one elegant 8vo volume.

March 5—tf

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the Literary Public, that their arrangements for importing English and other Books are fully matured by the facilities afforded by their London Agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall Court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch. As they are in constant communication with the various Publishing Houses established on the Continent of Europe, they are enabled to undertake with certainty the supply of all books published in France, Germany, Italy, Spain, &c.; and in addition to this, a well selected stock of Classical and other Books in the languages of those nations is constantly kept on hand.

The want of the facilities enumerated above has long been felt, and it will scarcely be necessary to point out all the advantages which they offer to Universities, Colleges, Public Institutions, Professional Gentlemen, and Men of Letters. It will be sufficient to observe that there is no other Establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the Book-markets of Europe.

⁂ Single copies of European Books imported with the same care and despatch as larger quantities.

WILEY & PUTNAM'S "Literary News'-Letter and Monthly Register of New Books, Foreign and American," will be forwarded by mail, gratis, to any furnishing their address.

No. 161 *Broadway, New York.*
March 5—tf

NEW BOOKS.

CHAPTERS ON CHURCHYARDS.—By Mrs. Southey, (late Caroline Bowles.) *Contents.*—Churchyards.—Broad Summerford.—The Haunted Churchyard.—Andrew Cleaves.—The Grave of the Broken Heart. 1 vol. 12mo.

HINTS TO MOTHERS on the management of their health during pregnancy and in the lying-in-room. By Thomas Bull, M. D. Reprinted from the third English edition, with additions by an American Physician. 1 vol. 18mo.

Ancient Spanish Ballads, Historical and Romantic. Translated, with Notes, by J. G. Lockhart, Esq.—new edition, revised, with a Preliminary Essay on the Origin, Antiquity, Character, and Influence of the Ancient Ballads of Spain; and an Analytical Account, with specimens of the ROMANCE OF THE CID. 1 vol. 8vo.

WAR AND PEACE; The Evils of the first, and a plan for preserving the last. By William Jay. 1 vol. 12mo.

"We daily make great improvements in natural, there is one I wish to see in *moral* philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats.—*Franklin.*

Lectures on Agricultural Chemistry and Geology Read before the Durham County Agricultural Society and the Members of the Durham Farmers' Club. By James F. W. Johnston, Professor of Chemistry and Geology in the University of Durham. 1 vol. 12mo.

NEARLY READY.

The Zincali; or, an Account of the Gypsies of Spain: with an Original Collection of their Songs and Poetry. By George Borrow, late Agent of the British and Foreign Bible Society in Spain. 1 vol. 12mo.

WILEY & PUTNAM,
Booksellers, Publishers and Importers,
March 5. 161 Broadway.

THE BRITISH MAGAZINE.

For sale at the office of the Churchman, a set of this work from Jan. 1841.

This is one of the most popular of the English magazines connected with the Church of England, and the numbers for the present year are particularly valuable, as containing a set of Diocesan Maps for the Kingdom of Great Britain.

The numbers now offered for sale, are offered at a considerable discount from the importation price.

Feb. 26. 2t.

Eligible opportunity for a person desirous to take charge of a
FEMALE SEMINARY.

THE REV. MR. SMEDES being about to change his residence to a southern State, the Young Ladies' Seminary under the charge of Mrs. Smedes, at 168 Duane street, is to be disposed of. To a competent person this establishment offers the most flattering inducements. It has been in a flourishing condition for several years, enjoys a great reputation, and has a large number of scholars. The house is very large—contains twenty sleeping apartments, two parlors, a large school room in the rear, and is replete with great conveniences for a school or large boarding house. It will be let or leased for these purposes.

For terms apply to JOHN MISSING,
164 Duane st.,
Or WM. H. BELL,
Counsellor at Law, 142 Fulton st.
March 5—3t

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., *Rector.*

THE Spring Term of this institution for the education of young ladies, will commence March 15th. Circulars may be had at No. 28 Ann st., New York.

Feb. 22—3t J. F. SCHROEDER.

SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

⁂ The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

A YOUNG LADY

WISHES a situation in some school, as an assistant, (either public or select.) She is qualified to teach the English branches, and music on the piano forte.

By calling on the advertiser, satisfactory references (if required) can be given. Application to be made at the office of the Churchman. Feb. 26—3t.

MONUMENT OF BISHOP HOBART.

THE original model of the splendid Marble Monument of Bishop Hobart, in Trinity Church, made of Plaster Paris, and of same dimensions; by Bale Hughes. For sale at 77 WASHINGTON ST,

Feb 26—1m$

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works. 2 vols. 8vo.
Jones' Canon of the New Testament, 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Works. 5 vols. 8vo
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ. 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 *Broadway, under the American Hotel.*
February 5, 1842. tf

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co, can be had also of

J. A. SPARKS,
at the office of the Churchman.
January 22, 1842.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

POETRY.

From Herbert's "Temple."

HOME.

Come, Lord! my head doth burn, my heart is sick,
Whilst thou dost ever, ever stay;
Thy long deferrings wound me to the quick;
My spirit gaspeth night and day.
Oh, show thyself to me,
Or take me up to thee!

How canst thou stay, considering the pace
The blood did make, which thou didst waste?
When I beheld it trickling down thy face,
I never saw thing make such haste.
Oh, show thyself to me,
Or take me up to thee!

When man was lost, thy pity looked about,
To see what help in th' earth or sky.
But there was none; at least no help without;
The help did in thy bosom lie.
Oh, show thyself to me,
Or take me up to thee!

There lay thy Son. And must he leave that nest,
That hive of sweetness, to remove
Thraldom from those, who would not at a feast
Leave one poor apple for thy love?
Oh, show thyself to me,
Or take me up to thee!

He did; he came. O my Redeemer dear,
After all this canst thou be strange?
So many years baptized, and not appear?
As if thy love could fail, or change!
Oh, show thyself to me,
Or take me up to thee!

Yet, if *thou* stayest still, why must *I* stay?
My God, what is this world to me,—
This world of wo? Hence, all ye clouds; away,
Away! I must get up and see.
O, show thyself to me,
Or take me up to thee!

What is this weary world, this meat and drink,
That chains us by the teeth so fast?
What is this woman-kind, which I can wink
Into a blackness and distaste?
Oh, show thyself to me,
Or take me up to thee!

With one small sigh thou gav'st me th' other day,
I blasted all the joys about me;
And, scowling on them, as they pined away,—
"Now come again," said I, "and flout me."
Oh, show thyself to me,
Or take me up to thee!

Nothing but drought and dearth, but bush and brake,
Which way soe'er I look, I see.
Some may dream merrily; but when they wake,
They dress themselves, and come to thee.
Oh, show thyself to me,
Or take me up to thee!

We talk of harvests; there are no such things,
But when we *leave* our corn and hay.
There is no fruitful year, but that which brings
The last, and loved, though dreadful day.
Oh, show thyself to me,
Or take me up to thee!

Oh, loose this frame, this knot of man untie!
That my free soul may use her wing,
Which now is pinioned with mortality,
As an entangled, hampered thing.
Oh, show thyself to me,
Or take me up to thee!

What have I left, that I should stay and groan?
The most of me to heaven is fled;
My thoughts and joys are all packed up and gone,
And for their old acquaintance plead.
Oh, show thyself to me,
Or take me up to thee!

"Come, dearest Lord! pass not this holy season,"
My flesh, and bones, and joints do pray;
And e'en my verse, when, by the rhyme and reason,
The word is *Stay*, says ever, *Come!*
Oh, show thyself to me,
Or take me up to thee!

PROPOSED OFFICE FOR THE CONSECRATION OF CHURCHES AND SACRED THINGS.

The scheme of a consecration office, which is subjoined, is put forward by a correspondent of the British Magazine, as a collection towards a future office, by a fit hand and competent authority. It is drawn mainly from ancient sources. Much of Bishop Andrewes is in it, some of the modern service, and a few lines have been almost necessarily supplied by the compiler.

¶ *On some Sunday, or other holyday, according to the name in which the church is to be dedicated, the matins' office of the day having been said or sung in some neighboring church, or elsewhere, the bishop, coming to the church which is to be dedicated, enters the vestry, and is there Episcopally habited by his chaplains.*

¶ *And the bishop going forth through the south, or through the west door, receives, before the door, the petition humbly praying him to consecrate the church. To which, when he has signified his assent, the door is shut by a deacon, who remains within the church alone. And the bishop, with his chaplains and clergy standing outside before the door, and turning his face towards it, says—*

Let us pray.

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord.—*R.* Amen.

Almighty, everlasting God, who in all places which Thou rulest art ever present, and workest according to Thy will, be present, we beseech Thee, to our supplications, and be Thou the protector of this house, whose founder Thou art. Grant that no wickedness of the devil or man may find place in it, but by the operation of Thy Holy Spirit may pure and acceptable service be ever here rendered unto Thee, through Christ our Lord.—*R.* Amen.

Almighty, everlasting God, who through Thy blessed Son, the chief corner stone, hast united the partition walls of the circumcision and the uncircumcision, and hast brought the two flocks into one fold under one Shepherd; grant to Thy servants, through this our bounden duty of devotion, the indissoluble bond of charity, that they may not be separated from each other by diversity of minds nor perverseness of wills, who are one flock under the rule of one Shepherd, and are pastured in one fold under the most mighty protection of Thee their Lord and God, through the same Jesus Christ our Lord.—*R.* Amen.

These collects being said, the bishop standing before the door, knocks at it, and says with a loud voice, Psal. xxiv. ver. 7—

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

And the deacon within says, with a loud voice—

Who is the King of Glory?

And the bishop and all the clergy together say—

It is the Lord, strong, and mighty, even the Lord mighty in battle.

And again the bishop, striking the door, says—

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

And again the deacon within says—

Who is the King of Glory?

And the bishop and all the clergy together say—

Even the Lord of Hosts; he is the King of Glory.

Then the deacon within throws the door wide open, and reverently making way for the bishop, follows behind him with the rest of the clergy. And the bishop, going towards his chair placed in the nave of the church, says—

Peace be to this house for ever from God the Father Almighty.

Peace be to this house for ever from God the Son, who hath left us his peace.

Peace be to this house for ever from God the Holy Ghost, the Comforter.—*R.* Amen.

Then, while the bishop is going to his chair in the nave, and seats himself therein, the clergy and the choir sing this anthem, (Habakkuk, ii. ver, 20)—

The Lord is in his holy temple.
Let all the earth keep silence before Him.

Then the bishop, kneeling down at a place spread for him before his chair in the nave, says, all likewise kneeling—

Let us pray.

Most glorious God, the heaven is Thy throne, and the earth Thy footstool; what house can be built for Thee, or what place is there that Thou canst rest in? Yet, forasmuch as devout and holy men, both in Thy Church in Thy chosen people of the circumcision and in Thy Church in Thine adopted of the Gentiles, have dedicated and separated certain places from all profane and common uses, and hallowed them unto Thy divine worship and service, either by inspiration of Thy blessed Spirit, or by express commandment from thee, we then, as fellow citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone, walking in the steps of their most holy faith, and ensuing the examples of Thy patriarchs, prophets, and apostles, have together with them done the same work in building and offering this house as an habitation for Thee, and a place for the assembling of Thy faithful people to worship and serve Thee in receiving Thy holy sacraments, in hearing Thy holy word, and in offering continual praises and prayers to Thy Divine Majesty. Accept, therefore, we beseech Thee, most gracious Father, this our bounden duty and service; accept this as Thine house; and forasmuch as holiness becometh Thine house for ever, sanctify this house with Thy gracious presence, which is builded to the honor of Thy most glorious name.

Now therefore arise, O Lord, and come into this place of Thy rest, Thou, and the ark of Thy strength. Let Thine eye be open towards this house day and night. Let Thine ears be ready towards the prayers of Thy children, which they shall make unto Thee in this place; and let Thine heart delight to dwell there perpetually. And whensoever Thy servants shall make to Thee their petitions in this house, either to bestow Thy good graces and blessings upon them, or to remove Thy punishments and judgments from them, hear Thou from heaven Thy dwelling-place, and when Thou hearest, have mercy. And grant, O Lord, that here and elsewhere Thy priests may be clothed with righteousness, and Thy saints rejoice in Thy salvation.

And whereas both in the Old and New Testament Thou hast consecrated the measuring out and building of a material church to such an excellent mystery, that in it is signified and presented the fruition of the joy of Thy heavenly kingdom, we beseech Thee that in this material temple made with hands we may so serve and please Thee in all holy exercises of godliness and Christian religion, that in the end we may come to that Thy temple on high, even to the holy places not made with hands, whose builder and maker is God: so that when we shall have ceased to pray to Thee on earth, we may, with all those who have in like manner erected such places to Thy name, and with all Thy saints, eternally praise Thee in the highest heavens for all Thy goodness vouchsafed to us for our time here on earth, and laid up for us there in Thy kingdom for ever and ever. And all for Thy dear Son's sake, our blessed and only Saviour, Jesus Christ our Lord.—*R.* Amen.

And these collects, all still kneeling as before—

Blessed Father, who hast promised in Thy holy law that in every place where the remembrance of Thy name shall be put, Thou wilt come and bless us; according to that Thy promise, come now and bless us, who now put upon this place the memorial of Thy name, by dedicating it wholly and only to Thy service and worship.—*R.* Amen.

Blessed Saviour, who in the Gospel with thy bodily presence didst honor and adorn the Feast of the Dedication of the Temple: at this dedication of this Thy temple unto Thee and in the name of Thine anointing be Thou present also. Bless the dedication of it to Thy name and honor for all time to come, and prosper Thou the work of our hands.—*R.* Amen.

Blessed Spirit, without whom nothing is holy, no place nor person is sanctified, send down upon this place Thy sanctifying power and grace, hallow it and make it to Thee an holy habitation for ever.—*R.* Amen.

Blessed and glorious Trinity, by whose power, wisdom, and love all things are purged, lightened, and made perfect, enable us with Thy power, enlighten us with Thy truth, perfect us with Thy grace, that both here and elsewhere acknowledging the glory of the eternal Trinity, and in the power of Thy Divine Majesty worshipping the unity, we may obtain the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity, to be adored for ever.—*R.* Amen.

God the Father, God the Son, God the Holy Ghost, accept, bless, sanctify this place to be a sanctuary to the Most High and a church for the Living God. The Lord with his favor ever mercifully behold it, and so send upon it his spiritual benediction and grace, that it may be the house of God to him and the gate of heaven to us.—*R.* Amen.

Then the bishop standing up, the clergy and people stand up also; and the bishop going to the font, lays his hands upon it, and says—

Regard, O Lord, the supplications of thy servants, and grant that all those that shall be baptized in this laver of the new birth may be sanctified and washed with the Holy Ghost, delivered from Thy wrath, received into the ark of Christ's Church, and ever remain in the number of Thy faithful and elect children.—*R.* Amen.

Then the bishop going into the pulpit, lays his hands upon it, and says—

Grant, O Lord, that the teaching which shall be heard from this place may be the savor of life unto life, and as good seed take root and bear fruit in the hearts of all who shall hear it.—*R.* Amen.

Then the bishop going into the reading-pew, lays his hands upon it, and says—

Grant, O Lord, that by Thy holy word which from this place shall be read, the hearers may perceive and know what things they ought to do, and that afterward they may have grace and power to fulfil the same.—*R.* Amen.

Then the bishop, standing in the place where holy matrimony is to be celebrated, says—

Grant, O Lord, that such persons as shall be here joined together in the holy estate of matrimony in the face of the Church may live together in holy love unto their lives' end.—*R.* Amen.

Then the bishop, standing without the altar rails, says—

Grant, O Lord, that they who at this place shall themselves renew the promises and vows made by their godfathers and godmothers for them at their baptism, and therefore shall be confirmed by the bishop, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end.—*R.* Amen.

Grant, we beseech Thee, blessed Lord, that in all this Thy house whosoever shall draw nigh unto Thee to give Thee thanks for the benefits which they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, and to ask such things as are requisite and necessary as well for the body as the soul, may kneel before Thee with such steadfastness of faith, and such seriousness and devotion of heart, that Thou mayest accept their bounden duty and service, and vouchsafe to give whatever in Thine infinite wisdom Thou shalt see to be most expedient for them. We ask all for Jesus Christ his sake, our most blessed Lord and Saviour.—*R.* Amen.

Then the rails being opened to the bishop by some deacon or priest, the bishop standing before the holy table, and laying his hands upon it, says—

And now, O Lord God Almighty, I, Thy unworthy servant, in my office of chief pastor, committed unto me by Thee, do dedicate unto Thee this holy table for the celebration in all time to come of the sacrament of the most precious body and blood of thy Son our Saviour Jesus Christ. Grant that all they who shall hence be receivers of the highest blessing of all, Thy holy communion, may be fulfilled with Thy grace and heavenly benediction; and although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service, not weighing our merits, but pardoning our offences; so that we all, both pastors and clergy, and people, may obtain remission of our sins, and all other benefits of our Saviour's passion.—*R.* Amen.

Then the bishop, rising, places himself in his chair at the altar, and commands the sentence of consecration to be read; and when read, signs it, and gives it to one of his chaplains, or other clergy, to lay and offer upon the holy table.

Then follows the office of the holy communion; and after the collect for the day is said, this collect—

We beseech Thee, O Lord our God, that Thy Holy Spirit may descend upon this Thy Church and holy table, to sanctify the alms and oblations of Thy people this day and for ever, and to cleanse the hearts of all who shall be receivers of Thy holy communion, through Christ our Lord.—*R.* Amen.

For the Epistle, 1 Chron. xxix. ver. 10, "David said," &c., to ver. 18, "Prepare their heart unto Thee." *The Gospel*, St John, x. ver. 22, to the end.

Then the cloths having been spread upon the altar, and the patens, chalices, and other vessels for the altar, having been placed on a credence table on the south side of the chancel, as soon as the first sentence of the offertory has been read, a priest, kneeling, presents the vessels, one by one, to the bishop, who reverently places them upon the altar. And then the bishop says—

B. Our help standeth in the name of the Lord.
R. Who made the heaven and the earth.
B. The Lord be with you.
R. And with thy spirit.

Let us pray.

Hear, O Lord most merciful Father, our prayers, and be pleased to bless and sanctify these vessels and offerings prepared for the use of the sacred ministry of Thy holy table and Church, so that by Thy gracious blessing they, being sanctified, may ever remain unpolluted, and in Thy only service. And specially we beseech Thee, suffer not that any profane or sacrilegious hand should ever withdraw these holy vessels (*here the bishop lays his hands on each vessel severally*) from Thine altar, or debase them to any common use; but let them continue always inviolable in the holy service of the sacrament of the most precious body and blood of Christ our Saviour, to which Thy servants have piously designed them; and they now, by our office and ministry, are solemnly set apart and consecrated, through the same Jesus Christ our Lord.—*R.* Amen.

Then the offertory is continued, and the alms and oblations of bread and wine are received and offered upon the holy table by the bishop, who then celebrates, and communicates the clergy and people.

And the bishop, before he dismisses the people with the blessing, "The Peace of God," &c., *says—*

Blessed be Thy name, O Lord God, for that it pleaseth Thee to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints. Bless, we beseech Thee, our work and prayers, and grant that in this place now dedicated to Thee, Thy holy name may be worshipped in truth and purity to all generations, through Jesus Christ our Lord.—*R.* Amen.

"The Peace of God," &c.

THE CONSECRATION OF THE CHURCHYARD OR CEMETERY.

The bishop, coming from the vestry of the church into the churchyard, goes to the place prepared for him, and kneeling down, says—

Let us pray.

Almighty God, who art the keeper of souls, and the safeguard of their health, and the sure trust of believers, look mercifully upon this our dutiful service, that at our entry this day this place of burial may be blessed, sanctified, and consecrated, to the end that the bodies of thy servants, resting here after the course of their lives on earth, may at the great day of judgment obtain the joys of life eternal with the spirits of the saints, through Christ our Lord.—*R.* Amen.

Then the bishop, rising, goes around the churchyard and into the crypt, if there is one, the clergy and people following him in procession, and repeating alternately

Psalm xlix. *or* Psalm cxv.

Then the bishop, returning to the place prepared for him in the churchyard, says, kneeling, the clergy and people responding—

B. The Lord be with you.
R. And with thy spirit.
B. Lift up your hearts.
R. We lift them up unto the Lord.
B. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, holy Father, Almighty everlasting God, through Jesus Christ our Lord, who is everlasting day, neverfailing light, and eternal brightness. Who commands that those who follow him shall so walk as that they may be able to keep their steps from the blackness of eternal night and joyfully attain unto their home in light. Who in His human nature, wherewith He had clothed Himself, wept for Lazarus, and by the power of his divine nature restored him to life, and hath brought back to life the children of men who were overwhelmed with the load of their sins. Through whom, O Lord, we humbly entreat Thee that all those who shall be buried in this cemetery, at that day when the trumpets of Thy angels shall have sounded, being freed from the bonds of their sins, and restored to eternal happiness, and numbered in the congregations of Thy saints, may find Thee, who art life immortal, full of love and pity towards them, so that they may exult with all Thy saints, and, together with them, praise Thee as the author of their life, through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God world without end.—*R.* Amen.

Blessed Lord, Almighty Father, eternal God, who dost alone sanctify all places, and turnest them to holy uses—from whom, and by whom, all blessing descends from the heavens upon the earth, be pleased now to bless this place, that it may be a cemetery—a place of rest and repose for the dead in Christ. And grant that all souls whose bodies shall here be buried may enjoy the refreshing of Thy appointed mercies, and may for Thy appointed time be in hope and joy in the heavenly Jerusalem, until in the great day of judgment they shall receive their bodies out of their tombs, and so go to meet their Lord coming to judge the world, with the fruit of godly lives about them. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.—*R.* Amen.

Then the bishop, rising, blesses the clergy and people, who still remain kneeling to receive his blessing. And then all depart.

DISEASES OF THE SOUL.

First, Ignorance, that in so thick a mist of errors and sects, we know not how to find out the truth; and that which tops our folly is, that we are grown too wise in our own conceits. Second, Concupiscence, that pestilence of the soul, whose cankered blossoms are still sprouting up in the most regenerate hearts; this weakened the power of Sampson, infatuated the wisdom of Solomon, defiled the holiness of David. Third, Self-love, an hidden poison, the rust of the mind, the moth of holiness, the parent of envy, the original of all vices. Fourth, Discontent, which makes us prize what we want, slight what we enjoy, more sensible of sufferings than of blessings; the little children which, for want of some toy which they affect, throw away all they have, and fall a crying; we follow contentment hard, but as fools do an *ignis fatuus*, always at a distance. Fifth, Preposterous fear; if we do ill, we fear magistrates; if we do well, we fear detractors; if we be rich, we fear thieves; if poor, creditors; if we hate, we fear enemies; if we love, corrivals. Sixth, Distrust; we all say we trust God, but, for the most part sooner with our souls than with our estates, and hardly without a pawn, as usurers would trust a bankrupt. Lastly, Hypocrisy; if there be a mote in the eye, there is a beam in the heart; if there be a beam in the eye, there is a stack of mischief in the heart. We look one way, and row another way; blow hot and cold with the same mouth, and have our hearts more double than our breath. We flatter for advantage, and we slander for advantage; we serve God for advantage, and if need be, we serve the devil for advantage. Then since we have all made shipwreck of baptismal grace by sin; since all without exception, do stand in need of a second plank to save them from drowning; it remains that we make choice of one of the two presented to us—dissimulation or conversion; covering or confessing—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—*Archbishop Bramhall.*

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December 18.

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*** See editorial notice, and preface by Dr. Shelton

Feb. 19, 1842.

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Oct 22 tf

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January 15, 1842. 3t

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